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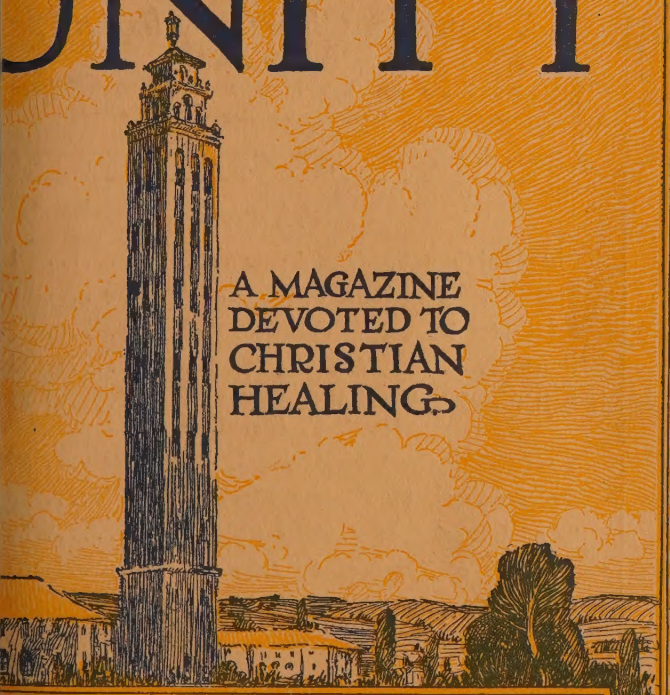

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

Spiritual Enthusiasm

By Charles Fillmore

(From His New Book)

Faith

By W. G. Renton

November 1930 15 cents

UNITY

Devoted to Christian Healing

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CONTENTS

Thanksgiving, *by Alva Romanes* 1
Spiritual Enthusiasm, *by Charles Fillmore* 2
I Live for Him, *by Mildred P. DeLoach* 9
Faith, Part I, *by W. G. Renton* 11
Spiritual Healing, Faith, Part II 21
by E. V. Ingraham
Vision Your Good, *by Alvina M. Applegate* 26
Preparedness, *by Alberta Flanders* 28
"And I Work," *by J. Alice Gable* 33
The Law of Freedom, *by Allen M. Wilson* 37
Sunday Lessons 44
Years Are Coming (Song) 65
How Many Know? 66
The Purpose of Unity 68
Silent Unity 69
Healing and Prosperity Thoughts 70
Prayers Answered 72
Help from Silent Unity 80
The Father's Business 84

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THANKSGIVING

By ALVA ROMANES

Lord, for the year You have shared with us,
And all its priceless days,
And for its hours that You fared with us
Now render we our praise.
Far have we voyaged; but now are we harbored,
Sheltered from wind and wave,
And here, as we wait for the coming year,
We give thanks for the year You gave.

Giver of all that this glad year has brought us!
Keep still our faith secure;
For day by day has time's passing taught us
That love is ever sure.
Lord, this we ask in our deep thanksgiving,
Give us to understand
That time is our part in the scheme sublime,
And that all things are wisely planned.

Teach us, O Lord, that love cannot alter,
And let the days to be
Bring forth a faith that shall never falter:
A faith serene and free.
Father, we thank You for all our blessings;
Make still our pathway clear,
And may we prove worthy of every day
That You give with the dawning year.

Spiritual
ENTHUSIASM

By CHARLES FILLMORE

This article is taken from Charles Fillmore's new book, "The Twelve Powers of Man," which will be ready for delivery about Christmas

EVEN doctors are beginning to take notice of emotional contests that take place between l and wisdom in our nervous system. Some them say that indigestion may be caused by disturbance that our emotions cause in the deli nerve aggregations at the solar plexus, and that per nent stomach troubles may result. Metaphysici have always taught that the contending vibrations "thunder," between love and wisdom cause not c acute but chronic diseases of stomach and heart.

Heart says, "I love," and Wisdom says, "But can't have what you love"; contention follows, night and day the nerves are pounded by the warr emotions.

Love disappointed may lower the vitality to vanishing point, while some physical disease is blan

Innumerable combinations of thoughts and their tendant emotions are constantly sending their vib tions, or "thundering," to various parts of the b through the nerve cables that lead out from the m ganglionic centers.

Jesus had two disciples named Simon, but t represent different talents or faculties of man's m Simon Peter represents receptivity from above, Simon the Cananæan represents receptivity from low. Simon means "hearing" and Canaan me "zeal." The Canaanites dwelt in the lowlands, so

w that the faculty designated by Simon the anæan has its origin in the body consciousness. But the receptivity to, and the zeal for, the Truth were manifested by Simon the Cananæan were ng him to spiritual consciousness. This is sym- zed in Acts 1:13, where it is written, "And when were come in, they went up into the upper cham- where they were abiding." Among them is men- ed "Simon the Zealot."

O GROW spiritually we should always be careful to exercise our zeal in spiritual ways. Sincere stians are apt to fall into commercial ways in car- g forward the Lord's work. We should remember Jesus said, "God is spirit: and they that worship must worship in spirit and truth." When Jesus the money-changers out of the Temple His disci- remembered that it was written, "Zeal for thy e shall eat me up." In this act Jesus was casting commercial bargaining thoughts out of His body le. This is explained in the context, John 2:18. Jews said, "What sign showest thou unto us, see- hat thou doest these things? Jesus answered and unto them, Destroy this temple, and in three days ll raise it up. . . . But he spake of the temple of body."

Whatever takes place in the world about us has its terpart in some thought process in our body. Every invention of man is a duplication of some rity in the human body. The explosion of gasoline automobile cylinder is copied from the explosion erve substance in the cell centers of the body. The e fluid is conducted to a nerve chamber, corre- ding to an automobile combustion chamber, where electrified and the energy liberated. In the human spiritual zeal, that is, enthusiasm, electrifies the e substance, which breaks forth into energy. Thoughts build nerve and brain centers that serve stributors of the vital substance manufactured in

the body. The vitamins in the food that we eat a stored up by the body chemistry and liberated thought and action.

Every thought and emanation of mind and soul l erates some of this stored substance. We, the contr ling intelligence, with our conscious mind direct th processes in a manner quite similar to that used by driver of an automobile.

An automobile driver should be familiar with mechanism of his car. But in the great majority cases the driver knows merely enough to perform a f mechanical motions, and the car does the rest.

So the mass of humans know but little about delicate mind-and-body interaction. They perform a few necessary superficial acts, call in the doctor wh anything goes wrong, and in the end dump the "boat" at the junk pile.

EXTRAORDINARY zeal in the accomplishment some ideal develops what is called genius. Je of Nazareth was undoubtedly the greatest genius t this earth has ever developed. He is not usually nam among the geniuses of the earth, because He wa genius of such transcendental character that He classed with the gods. He did manifest the mind God as no other has ever done, yet He was a man, herein lies His genius:

In His humanity He developed extraordinary abi in spiritual wisdom, love, and power. There have b men who have told us about God, but none who h demonstrated the wisdom and power of God as Je did. His zeal in doing the will of God made Hi spiritual genius in human form.

Like others who manifest original genius, Jesus His genius from within. He was not known to h been taught in the theological schools of His day, He exhibited a mental acumen and understanding religion that astonished His associates. They exclai

effect, "Where did this man get wisdom, never hav- studied."

GENIUS is the accumulated zeal of the individual in some chosen field of life action. The idea that God has arbitrarily endowed some persons with abili- superior to others' is not good logic, and makes God a partisan. God has no favorites, notwithstand- the fact that the Scriptures sometimes so interpret n. "God is no respecter of persons." "This is my oved Son, in whom I am well pleased," is the ideal spiritual man, the Messiah, the Christ man, who is pattern given to every man to follow.

However, we see on every hand evidences of pro- nced diversity in human character, and, looking at superficially, we think that God has given advan- es in mind, body, and affairs to some souls that He not given to others.

But what we see with the eye of flesh is only the sical manifestation of man. The spirit and soul st be taken into consideration and become a factor our reasoning before we can know a man and prop- estimate the whole man.

The body represents but one third of man's being. n is spirit, soul, and body. The spirit is that in man ch says I AM, and has existed from eternity. Spirit otential man—soul is demonstrated man. Soul is n's memory, conscious and subconscious. We have ried along in our subconscious mind a memory of ry experience that we have had since we began to k and act for ourselves. The soul is the mind, and mind is the man.

The race to which we belong on this planet began king and acting in self-consciousness many millions ears ago. God alone knows the exact age of every l. Jesus said, "The very hairs of your head are all bered."

EVERY experience, every achievement, every f
ure, and every success is remembered by the s
and stored up in the subconscious mind. A new s
is not created with every physical birth. A phys
birth simply means that a soul that died physicall
taking on another body. Every soul inhabiting
earth and the psychic realms immediately surround
it has gone through this process of dying and be
reincarnated many times. You who read these li
have had experience as a thinking, free-acting soul
millions of years, instead of the score or three sc
that mortal man usually counts. Emerson said, '
not deceived by dimples and curls; that child i
thousand years old."

Then the question arises, "Do we always get
fruit of our earthly acts in some future earthly li
Certainly, "Whatsoever a man soweth, that shall
also reap." Here in this earth is the place of harv
When a soul relinquishes its hold on its brain
nervous system, it gives up the only avenue throu
which it can adequately express itself.

So death is the great enemy to be overcome,
taught in Scripture. Death came into the wo
through Adamic ignorance, and it must go out throu
Christ understanding.

Genius is the breaking forth of the accumula
achievements of a soul in that field of activity for wh
it has been very zealous in many incarnations. Moz
at the age of four played the organ without instructi
Where did he get such marvelous musical ability?
history of his soul would show that he had cultiva
music for ages, carrying from one incarnation to
other his zeal for the harmony of sound, until he
came the very soul of music.

The genius of Shakespeare was the accumulated
perience of a soul that had been poet and philosop
since the "morning stars sang together."

Let no man think that he can retire from livi
Do not shirk the responsibilities of life. You h

de them and you can unmake them. A way of escape s been provided for every one of us. That way is overcome the soul's mistakes by incorporating into nd and heart the attributes of the Christ mind. ravail until Christ be formed in you."

IMON the Zealot has his center or throne of dominion in the body at the base of the brain, named by siology the medulla oblongata.

Let us think of man as a king having twelve sons, princes, who execute his will. Each of these princes a throne, or brain and nerve center, from which issues his orders and distributes his goods.

Jesus illustrated this in Matthew 19:28. "Verily I unto you, that ye who have followed me, in the eneration when the Son of man shall sit on the one of his glory, ye also shall sit upon twelve ones, judging the twelve tribes of Israel."

Simon the Zealot from his throne at the medulla parts especial energy to the ears, eyes, nose, mouth, l sensory nervous system. When man enters into understanding of his dominion, power, and directive lity in Christ, he educates his disciples, or sons, and ws them how to execute the law established in divine principle for man.

We all are kings in Christ. But with Him we must lize that "my kingdom is not of this world." Our minion is over our own thoughts, emotions, and passions.

Our disciples will do what we tell them and continue to do it after they have been sufficiently instructed and assisted in the use of the Word.

Remember that mind rules in both the within and without, the visible and the invisible, the high and low.

TO HELP Simon the Zealot do his work, center your attention for a moment at the base of your brain and quietly affirm that infinite energy and intelligence

are pouring forth in zeal—enthusiasm. Then fo in imagination a set of motor nerves that lead from the medulla to the eyes, affirming all the time presence and power of energy and intelligence manifesting in your eyes.

For the ears affirm energy and intelligence, add *"Be you open."*

For the nose affirm energy and intelligence, add *"The purity of Spirit infolds you."*

For the mouth carry the life current to the roo the tongue, with the thought of *freedom.*

At the root of the tongue is situated the thron another disciple, Philip. When you carry the zeal rent from its medulla center and connect it with throne of Philip, a mighty vibration is set up tha fects the whole sympathetic nervous system. In treatment you will strengthen your voice, revit your teeth, and indirectly impart energy to you gestion.

It was at Cana of Galilee, the nerve center in throat, that Jesus turned water into wine. Metapl cally this miracle is accomplished when we in s realize that the union (wedding) of the fluid lif the body with the spiritual life at this power ce makes a new element, symbolized by wine.

When the chemistry of the body and the dyna of the mind are united, a third element is brought f and man feels that "in Christ, *he is* a new creatur

O Master Workman, if Thou choose
The thing I make, the tool I use,
If all be wrought to Thy design,
And Thou transmute the me and mine,
The noise of saw and plane shall be
Parts in the heavenly harmony,
And all the din of working days
Reach Thee as deep and peaceful praise.

—SELECTED.

I Live
FOR HIM

By MILDRED P. DE LOACH

THE FIRST thing that I do every morning when I enter my classroom is to take a deep breath and with closed eyes offer this prayer, *"O Christ, master teacher, who abides within, this day Thou my guide. I thank Thee that it is so."*

have learned from experience that this simple er brings into my room an abundance of divine which so charges the atmosphere that the children, they come in a few minutes later, are led to start ay aright.

efore I grew into the consciousness that the king- of heaven is within, I met with many difficulties. eas once I used the rod (always sparingly because er believed that it was the right way) I now em- indness and understanding. The results are mar- . Where chastisement entailed resentment and onism, the love way brings teacher and pupil into friendship and always wins approval from the ts.

hen a teacher has the parents' confidence he has plished a great deal. That means that the seeds th planted in the children's hearts will have a to grow and, in time, may start many fathers others to thinking along right lines. Is this fact not enough to inspire teachers to work on a plane?

is indeed a God-given privilege to have little n placed in one's keeping for a few hours a day days a week. It is also a great responsibility. ore it is important to remember that education ies more than a mastery of the three R's plus a

few scientific facts. To define it briefly: educati
the process of fitting the pupil for a successful l
a tremendous task that calls forth the best th
teacher can give. But it is the Master's work, an
helps us to accomplish it.

It has been said that teachers are the most p
paid of professional workers. From a financial
of view this may be true. However, I have lea
that the only work worth while in any field is
which produces permanent results, and such work
not be rewarded merely by dollars and cents.

I would stress the point that we can make no
take in deciding to live for Him. It matters not
humble the home may be or how lowly the occup
It we do our work to the glory of God, we sha
happy and successful. Jesus did this. He, bo
lowly parentage, worked with all classes of people,
glorifying the Father, and reminding His disciple
and the Father are one."

When we have the right attitude toward our
we look on it as a channel through which we ca
press God to all whom we meet. Then our tas

PHILLIPS BROOKS SAID: *He who helps a child help
humanity with an immediateness which no othe
help given to human creature in any other stage o
human life can possibly give again*

longer seem burdensome. When Jesus said, "
unto me, all ye that labor and are heavy laden,
will give you rest," He meant that He, infinite wi
working through us, will bring to pass what is
while we rest in the security of His presence.

By silently and constantly affirming, "I am
God's work," by listening for guidance from th
small voice within, which is God speaking to u
will not only destroy the possibility of failure, b
will find a new joy in service. We will live in a
consciousness than we have hitherto known.

FAITH

By W. G. RENTON

Part I

Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein

IMPLE, childlike faith must be our aim if we wish truly to follow Christ and dissolve all inharmony both in ourselves and in others. Blessed who succeeds in developing this faith and in makit an essential part of his being, but few seem to this perfection. The cause of failure seems to be belief that childlike faith, being a simple thing, can eveloped without much effort. In a simple state of ty, such as existed in early Biblical times, faith l conceivably be fairly easily acquired, but a comsociety such as exists in the twentieth century is uctive of obstacles to simple faith. The competispirit, the popular interpretations of the discovof material science, and above all, as we shall see, abits of belief that have become more and more y a part of our race consciousness—all tend to e the acquirement of simple faith more difficult.

HE ATTAINMENT of childlike faith is a matter of the greatest difficulty to the ever growing y cultured and intellectually educated class in the unity. As this class includes almost all the leadf thought and so tends to mold public opinion, the al truths taught by Jesus, in order to be accepted , must be presented in a manner calculated to uce an intelligent response from this class.

he educated intelligence must first be convinced uth, surely and fully, before true faith on its part ssible. Therefore the initial appeal in Christian

literature should be to the intellect. Faith, simple childlike, will easily follow, and illness, poverty, inharmony will then vanish as bad dreams.

So-called "practical" persons quite rightly ask: what practical use is the cultivation of faith?" question requires a definition of faith. By "faith" do not mean merely a blind belief that there is a preme Being and that Jesus was the Son of God. mean such an understanding conviction as will c us to know that all that we require that is really b ficial to us will surely come to us if we really bel that our requests will be met.

In Mark 9:23 we read, "Jesus said unto him, If t canst! All things are possible to him that believe This includes perfect health, unalloyed happiness harmony, and unlimited success and prospe Surely, there are sufficient material advantages t gained through the acquirement of faith. The e is surely worth while.

Psychology, under the title of autosugges teaches similar truths, but credit is given to the sonal self instead of the divine spark of life wi us, thus limiting what should be unlimited.

Psychology says: "Hold the positive though success consistently in your mind, and success ca fail to come," or, "Thoughts of health tend to pro healthy conditions in the body."

Jesus says: "All things, whatsoever ye shall as prayer, believing, ye shall receive."

LATER we shall see that faith, to become effe and sure in its work of dispelling all manne inharmony, disease, and poverty, must become a h For the present we shall accept that statement a axiom and consider the general question of forma of habits, whether they be good or bad.

Some metaphysical thinkers object to the psy logical terms "conscious mind" and "subcons mind" as being opposed to the idea that there is

Mind in the universe, Divine Mind or infinite rit. However, the idea of Divine Mind as being the reality really means that Divine Mind is the only manent, unchanging thing in the universe. The that matter has no reality is true only in so far matter lacks permanence, and depends on Divine

Seek no more in worlds apart,
Heaven is folded in thy heart.
—ALFRED NOYES.

id for its existence. Withdraw Divine Mind from ter, and the atoms of the physicist would cease to st.

Divine Mind is the power and intelligence that arges the atoms, of which all matter is composed, so t they form the various materials with which we familiar. Science tells us that all matter is comed of the same elemental substance, whether the ter under consideration be a piece of steel or a porn of human flesh. For the sake of convenience we e different names to the various forms of matter, ugh we realize that, in the final analysis, they are the same universal substance.

In the same manner we recognize the fact that hun beings have the power of conscious thought and son, and also that they have the power to make des of thought and action habitual. Therefore, le realizing that the only permanent, unchanging, universal mind is Divine Mind, we find it conive to logical reasoning to give distinctive names to centers of conscious or subconscious thought. refore we use the terms "conscious mind" and "subscious mind."

THE CONSCIOUS mind has its center in the brain; it receives impressions from without, combines h impressions and forms ideas, and reasons concern the ideas.

The command, "Choose you this day whom ye v serve," is a request to use one's reason, and to ta the responsibility for one's own decision.

This choosing is the province of the conscious mi and constitutes the first step in being "born again" the Spirit.

The subconscious mind is the home of hab whether the habits be habits of action, of abstra thought, or of emotional response to certain stimu We are all familiar with the process of habit formati as it relates to actions. Repetition of an action, eith of our own free will or at the request of others, mak the action so spontaneous that we perform it witho thinking about it at all. For instance, if a child h been trained in the habit of wiping his shoes on a m before entering the house, the sight of the mat w always act as a stimulus, and, without thinking vo tionally of the matter, perhaps without knowing th he is doing so, he will wipe his shoes on it.

A simple example of the cultivation of an abstra idea in the subconscious mind, thus forming what may call a habit of thought, can be supplied by o early school days. When today we have occasion multiply nine by nine, we have no need to visuali nine rows of objects, each row consisting of nine; y the idea of multiplication was probably introduced us by the rows of beads on the familiar abacus, bead frame. In place of this laborious exercise, v use an impression created in the subconscious min the answer comes instantly, and we do not doubt i accuracy.

We all remember the tedious repetition to which v had to submit in learning the multiplication table We wrote them out and rewrote them, we repeat them individually and as a class, we worked "sum which were specially set to enable us to apply t tables. This rather monotonous process was simply means that the teacher used to make the conscious mi think so persistently of the tables as truths that t

conscious mind was permanently impressed with the th of the separate statements of which the tables sisted.

IS because of our reliance on the subconscious mind that we now do not doubt our answer when ask ourselves just what nine times nine does amount The answer, 81, is what we have been taught, but we had always been taught that nine times nine 71, the subconscious mind would give that answer our problem. This would be a truth to us until conscious mind had been influenced by a contrary pression from without.

Even then the subconscious mind would give the wer "71" till a definite effort had been made by the scious mind to replace the wrong impression with correct one. Most of us have experienced this perience of the subconscious mind in regard to spelling pronunciation. We have formed a wrong impression he spelling of a certain word. We have repeated incorrect form of the word many times, in writing, that form has been impressed on the subconscious d as a true form. Then some one has pointed out error. We have consulted the dictionary to prove error, and so the fact that it was an error was made r to the conscious mind. When next we have occato write the word, the wrong form automatically es to us, and we write the wrong form without noing that we do so.

Perhaps on rereading our writing we shall notice error and make the necessary alteration. We shall bably have to alter the word on many occasions be the correct form becomes truth to the subconus mind and is written without conscious thought.

Perhaps we have acquired an incorrect pronuncia of a certain word, a common occurrence in an age n so many words first come to our notice through medium of the printed page. Some day the correct nunciation is explained to us. However, the form

that we have constantly used still comes automa cally to our lips whenever we speak the word, and it usually only by a definite effort that the correct sou is made "truth" to the subconscious mind.

These examples are all that we require to und stand the formation of what may be called habits thought or belief, and to perceive how these hab persist and that time and effort are needed to repl an incorrect habit with a correct one.

We may conclude briefly that subconscious impr sions, whether correct or otherwise, may be produ by constant, consistent repetition of a definite thoug further, that wrong impressions are corrected by ho ing the corresponding correct impression as frequen as possible in the conscious mind.

If, then, we accept the statement that firm, ab lute faith is a habit of thought or a subconscious beli the key to faith that will "remove mountains" is to found in study of the process of habit formation.

TO FIND the origin of many of the subconsci impressions that influence our life, we must s beyond our own personal consciousness.

Let us first consider one almost universal impr sion that, unfortunately, is allowed to create acute, unnecessary, distress and discomfort for man: the lief in the reality and power of illness. In search for the ultimate origin of illness, the unreal and unimportance of all disease will be revealed.

The fear of illness has been impressed on alm every one from the moment the infant mind was su ciently developed to receive impressions. Mother l is a wonderful thing, but Mother in her love for unfortunately displays an anxiety for our health t leaves with us a lasting fear of bodily ills. If we sit a draft, we fear a cold; if any organ of our body d plays unusual activity in getting rid of undesirable s stances, instead of thanking God for the necessary

tment that is taking place in our body we see signs dreadful ills.

Our belief in sickness is certainly to a great extent uenced by impressions received in childhood, when ative training, owing to ignorance of spiritual s, is too frequently the rule. However, it is doubt- whether a person who had been most scientifically ined in childhood would completely evade illness oughout life. If impressions received in one's own were alone responsible for illness, many who at sent contract illness when their conscious thoughts flowing in very pleasant channels would evade se bodily inharmonies. Certainly the impressions eived in childhood, and in attending to the all too quent conversation about illness in later life, tend make one a ready victim of disease, but the flow pleasant thoughts in the conscious mind should ely counteract this influence. Sometimes, again, uild ails from birth. The immediate cause may be ibuted to fear and anxiety on the part of the par- , resulting in unconscious concentration on illness re the child enters the world. More frequently a alled hereditary complaint suffered by the family lamed.

OW, all so-called hereditary diseases must have had some beginning. They cannot always have hereditary. We can imagine some forbear who racted the ill originally. A little thought will make ear that the mere fact that such a forbear must existed is indisputable evidence that no disease cessarily dependent on hereditary causes; that is, king in a strictly material sense.

However, we shall see that all disease is due to ditary causes of a mental nature, though often ted by our own concentration.

The belief-in-disease that the human race has de- ed is inherited by us. It is part of the race con- sness, so that illness has become a truth to the

subconscious mind. We inherit tendencies and thoug as well as physical likenesses.

The statement that all disease is due to hereditar causes of a mental nature denies physical causati and therefore requires some explanation. We sh endeavor to study this truth both in the light of Scr ture and as students of nature.

In I Corinthians 3:16, 17 we read, "Know ye n that ye are a temple of God, and *that* the Spirit of G dwelleth in you?" and, "The temple of God is ho and such are ye."

Now, God would certainly never choose a tem that was weak and ailing by nature. His temple m be perfect. It is in fact perfect if we will only allow to be so. Man is the highest manifestation of divi life.

OUR MATERIAL bodies are continually being paired. New cells are born to replace the o The tissues are constantly being rebuilt. The excret organs automatically increase their activity if son thing undesirable is allowed to enter the body. T lower animals, by the way, are also provided for in t respect, and therefore ill health is exceedingly rare animals in their natural environment. However, m as God's highest manifestation, is gifted with pow of reason and contemplation to a degree out of proportion to that enjoyed by the lower animals. cause of his misunderstanding and consequent mis of this power, man often wrongly interprets the tions of the organs of the body, particularly when th show unusual activity. A good healthy sneeze is of our most valuable aids in ejecting undesirable s stances, yet the average person, owing to race c sciousness and false early training, immediately thin of a coming "cold" when the nasal organ is excited such violent activity.

The relation of worry to indigestion has been no by almost every one. This is a most evident exam

he influence of the mind on the health of the body. Health is man's natural state. The body contains ything necessary to keep itself in good repair. If fracture a bone, the surgeon sets the ends of the e in line. His work is then finished. Nature, the force within us, does the rest. The bone is tted" together, and the limb is soon fit for use. We cut our hand. We produce a favorable condi- by covering the wound to prevent the entrance of ign matter, but nature does the healing.

An interesting example of the power possessed by human body automatically to adjust itself to chang- conditions is given by Professor J. A. Thomson John O' London's Weekly." In discussing bodily nth he says: "If a bird or a mammal is losing much heat from its skin and in its breath, the l is for the moment slightly chilled. When it through a particular section of the brain (sit- l in the *corpora striata* of the cerebral region) ight coldness stimulates the nerve cells to send ervous messages which save the situation.

Some of these messages command the muscles to ce more heat, while others command a constric- of the superficial blood vessels in the pale skin, reducing the loss. Similarly, if a bird or a mam- r a man is becoming too warm, the heat regulat- r thermotaxic center is affected by the slightly ed blood, and orders are automatically issued induce less activity in the muscles, greater ac- in the sweat glands (in mammals), and an ex- on of the superficial blood vessels in the flushed Thus again things right themselves, and with- r knowing much about it."

HY, THEN, should we become ill owing to sud- den changes of temperature? Surely only our l concentration on the change and our fear of ects are to blame. We all can recall occasions on a very cold day, we have been too busy to

notice the cold. Then, when a period of relaxati came, how we shivered! The human body can a will automatically take care of itself if the conscio mind will let it. When, however, we allow the co scious mind to suggest inharmonious conditions, t subconscious answers the call by producing inharmon It has been trained through the centuries to accept il ness as truth, and therefore it makes illness becon exceedingly real to us.

IN THE course of the automatic adjustment co tinually taking place in our body we may occasio ally feel a certain amount of pain.

Pain has, owing to our habit of thought, become stimulus, producing as a reaction the belief that t body is not functioning properly, and that, in fact, w are about to be ill.

Pain, however, is intended as a warning. Wh we touch anything hot, pain warns us of our dange and we instantly draw away. Pain should not, ho ever, be taken as a warning that illness is coming. is a warning that an inharmony exists in the mind, a is manifesting in the body, but it is also a sign that t life force within us is concentrating its efforts in t affected part in the task of repairing the damage.

Pain, then, should produce, as a reaction, n expectation or contemplation of illness, but thankfu ness for the life and the health that are always e deavoring to manifest in us, through the essential goo ness of God.

(To be concluded)

HENRY DRUMMOND SAID: *Nor is Paul alone in singling out love as the supreme good. The three masters of Christianity are agreed about it. Peter says, "Above all things, have fervent love among yourselves." Above all things. And John goes further, "God is love"*

SPIRITUAL HEALING

By E. V. INGRAHAM

Faith

Part II

WHILE we are in the very first step of our re-creation, light brings to us the realization that we are one with the Infinite, yet it remains for faith to make actual the at-one-ment with God.

To perceive mentally our oneness with God is good. Actually to believe, feel, and know that this oneness exists as a reality is the next step for us to take in our progress into our true estate. The work of this lesson, then, is to develop a clear knowledge of faith, that we may through it lay hold of our true relationship to God and readjust our lives accordingly.

Faith is more than a belief in certain established doctrines or philosophies. One may profess certain things and subscribe to certain beliefs that have no definite accord with his life as it is in reality. Man once believed the world to be flat, but that belief had no effect on the facts about the shape of the earth. To some extent, men who held to this belief of a flat world circumscribed their own lives. One who believed the notion to be false sailed into a realm of freedom that truly always had existed but never had been discovered until faith made the trial.

Faith precedes every action of man, and is also involved in each act itself. Action produces results, and, because of the proof made manifest in results, faith becomes active in greater and greater degree. The knowledge resulting from a proved principle always becomes the basis of a new hope and a greater faith. Therefore, faith is both a leading faculty in

man's attainment and a working force in bringi about that attainment.

TO UNDERSTAND the psychology and the coge power of this wonderful faculty of faith is to possessed of one of the greatest secrets of succe Truly, "According to your faith be it done unto yo is an unalterable law in the working out of all affa and conditions in the life of man.

Faith determines the course of the mind, and the fore predetermines the results that come in life. is developed from the point of attention, and establish the standard of our entire conduct in life. Whatev occupies our attention makes an impression upon o mind, and this impression tends to cause us to belie in what we see. Beliefs become ideas, which in tu govern our conduct and therefore determine our a complishment. It can thus readily be seen that, if m would accomplish more than has been his custom, must look away from the apparent limitations of t three-dimensional world, and develop his power action beyond the limitations of appearance. Ever thing has its origin in an Infinite Principle, and, if th be his point of dependence, his power of accomplis ment becomes infinite.

Constructive faith demands continual growt When faith ceases, or when man reaches a degree attainment equal to his faith, that moment the m chinery of progress stops and is often reversed; th moment the individual circumscribes his whole life a decline sets in. When faith does not see beyond t present stage of life's attainment, man does not ri beyond that point until something takes his attenti from the limitations and frees his mind—his moti power—to work in larger circles. Just as long as m is unfolding, just so long he is growing and just long he is truly living. After that, life is merely a r flex existence in a circumscribed world of man's ov thought.

PERHAPS the most frequently quoted statement in regard to faith is that of Paul's, as given in the ng James version: "Faith is the substance of things ped for, the evidence of things not seen." In the nerican Revised edition it is given: "Faith is as- rance of *things* hoped for, a conviction of things not en." These two translations, when seen in their true ht, give us an understanding of the real nature of ith as the working principle of the mind.

However, in a logical consideration of this subject faith, it would seem that we must reverse Paul's tement, as nothing ever becomes substantial to the lividual except in the face of some evidence, and con- tion is always preceded by some sort of assurance. gically stated, then, this axiom of faith should be: ith is the evidence (or assurance) of things not seen, substance (or conviction) of things hoped for.

Right perspective is one of the first requisites to cess. Consideration of this fact will go a long way ward insuring success in all our undertakings.

What does faith, as the evidence of things unseen, an to us? In explanation we might say that there e at this moment many things in our lives which re, at one time, entirely unforeseen. Yet the begin- ng of these things was doubtless in a mere desire,

VOLTAIRE SAID: *Toleration is the first law of man*

in something that attracted our attention and used a hope in us. All hope, desire, longing, or shing that relates to our higher attainment is the idence side of faith, or the revelation of possibilities yond our present attainment.

But the hope, the wish, the desire, or the longing longs to the purely visionary or "evidence" side of th. People who live continually in this phase of ith are called dreamers, and are more or less impract- al, for their dreams are seldom realized. Their wish- ne is always where their backbone should be, to use

a rather common way of expressing it. Carlyle say "Conviction is useless until converted into actio Faith finds its fruition in action. It is in action th we find faith as substance, or as a means by whi our desires and convictions are converted into e pressed realities. "Faith without works is dead." to the visionary side of faith we must add works, b works consistent with our desires.

SOME people fail to understand faith as substan because they try to associate it with that quality Being which has the capacity of form—that invisi substance of Spirit which comes into manifestation flesh, or as what is generally called matter. All visi matter is the substance of Spirit formed according some idea or another, but it has nothing to do wi faith, except that faith was the means by which su stance was brought forth in its present form.

Substance means that which stands under. In t light of the foregoing explanation, it is readily se that faith is the faculty of mind that stands under t formed substance, both as a forming element and as cohering force that holds it in its present form. D you ever notice how rapidly anything goes to piec when people lose faith in it? If so, you can unde stand just how faith is a binding force in sustainir organized life.

The secret of man's failure is clearly that he h not lived true to his highest desires. By idealizi one thing and working in an opposite direction, breaks the process of mind that would make his idea real. "By faith we understand that the worlds ha been framed," and by the preservation of the creati process through our highest ideals they are broug into manifestation.

Faith then really becomes the creative process the mind. Any break in the process delays fulfillmer To function in its truest sense, faith must draw i action from above the three-dimensional world, and

st be sustained in its action according to the na- of its origin.

HE WORKING principle of mind, faith, might be well illustrated by a messenger's bringing you d that money has been deposited to your credit in nk. This is only an evidence of that which is pos- to you. But you convert the revelation into ac-, and immediately proceed to lay claim to the ey, which has been only revealed by the messenger. at the point of acceptance does the money become s, but your action in accordance with the revela- was the substance, or underlying principle, by h the revelation became an actuality.

Spiritual revelation comes to you through your look- toward your own highest ideal of yourself. This kens hope within you that the ideal may be realized. ccept the hope as a revelation of your true spirit- nature, and then to live true to conviction, is to g in with the highest creative force of the universe, faith finds its perfect fruition by becoming one the force from which all things come.

Make strong the firmament of your mind by faith- practice of the following:

My mind is open to the message of Truth that my hopes would reveal.

I have faith in my divine self, revealed through my best ideals, and I believe in the creative power of Love as the means by which it becomes manifest.

My faith ripens daily into the absolute knowledge that I am the free and whole son of God, and I live in a manner entirely becoming to my divine sonship.

(To be continued)

EMERSON SAID: *Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation*

Vision
YOUR GOOD

By ALVINA M. APPLEGATE

KNOWING that many readers, like myself, inspired through reading others' answers prayers, I offer the following. It is a dem stration that I feel many mothers and children striving for.

My child was afflicted with the bed-wetting h from babyhood. It was a nightly occurrence, and indeed a great trial to both of us. I tried not mitting him to drink fluids before bedtime, also wak him as often as three times during the night, yet e then very often I was too late. Silent Unity pra with us for several months at a time, he prayed, a prayed, yet the only answer was perhaps an occasi night of freedom, followed by much rejoicing thanksgiving on our part. At last I stopped pray for this particular overcoming; there were other bl ings needed, and I began to think "what can't cured were best endured."

At last the miracle happened, and for months w out interruption the trouble has not recurred. I know why it did not happen sooner. We used to p beseechingly: "Dear Father, make my organs str help me to wake up in time, so that I may keep bed dry." When I saw him taking a drink after evening meal, I would remind him, full of forebodi "Don't drink that; do you want to wet your be Even while I prayed my vision was on the fami negative scene, and that is what we demonstra Instead of letting go of that from which we woul free, I was holding it constantly before his mind my admonitions and the prayers that I had him

en we were free from it one night, I reminded him gin and again to give thanks, instead of accepting it the natural order of things, the answer to our vers.

When the light dawned in my consciousness, I saw mistake. Instead of praying beseechingly, I had say The Prayer of Faith as usual, followed by tive statements, such as: *"Divine order is now established in my mind, my body, and my affairs, through power of Christ in me,"* and, *"I am God's perfect ild,"* and, *"I am God's beloved son in whom He is well ased,"* and, *"I have faith in God, to will and to do t is best for me."* Bed wetting was never again tioned in our home. If he cared to drink he could, had faith that the Christ in him would wake him ecessary. In the morning I silently gave thanks divine order was manifested, and consecrated him od as a free and open channel through which to ess His perfection. I have learned the power of ng go of the undesirable, and of keeping one's n on the good desired, of really resting in the Lord, out fear or anxiety.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—*Matthew*

PREPAREDNESS

By ALBERTA FLANDERS

"HAVE YOU ever suffered from an anxiety you seemed unable to shake? Then c suddenly, perhaps, has the anxiety left and been replaced by an indescribable sense of pe well-being, lightness, and joy?" asked Joan, answe Mr. Shoat's question by asking another question.

"Yes," Mr. Shoat replied promptly. "But," a puzzled glance at Joan, "what has that to do with question concerning the matter of preparedness?"

"Everything," said Joan. "The moment when experienced relief from anxiety came because, at moment, you contacted the spiritual substance of thing that you wished for or needed to alleviate anxiety.

"Every thing or condition in the manifest w exists first in mind as a spiritual prototype."

Mr. Shoat is what is commonly known as a h headed business man, which in his case means tha takes nothing for granted, but requires proof of e assertion. Because of remarkable assistance that had been able to give a friend of his who was strugg with an unhappy situation, Mr. Shoat had sought out. He asked to know something of the principle Truth that were so transforming the life of their c mon friend. The conversation turned to the ques of preparedness—a measure in which Mr. Shoat, business man, was keenly interested.

"Substance!" Mr. Shoat caught at the word Joan had used. "There are various ways in which word may be construed. Spoken of in connection a nation, the substance of a nation's preparedne arms, ammunition, men trained to fight. The subst of a business man's preparedness is commodi

ks, bonds, cash on hand. The substance of an individual's preparedness is, I suppose, the degree of lth, happiness, and success that he possesses, since preparedness is for the purpose of successfully meeting life and the exigencies of life."

Joan smiled. "Speaking as one uninstructed in the iciples of Truth, you say what seems true, I admit," said, "but, regarded in the light of revealed Truth, largely superficial and unreal."

'Why?" with a surprised glance from Mr. Shoat.

'Because, as you interpret it, the preparedness of ation, of a business, or of an individual is based substance that isn't, in reality, substance at all—only an effect."

Said Mr. Shoat: "Tell me how you would define stance."

' 'The substance of things hoped for, the evidence hings not seen,' " Joan quoted. "That means that y effect has back of it an unseen cause—a subce that is spiritual and therefore intangible."

'Are you asking me to believe that worldly possess, money, houses, automobiles, are merely effects, substance in the true sense of the word?" Mr. Shoat anded.

T'S EXACTLY what I'm asking you to believe," Joan replied. "Money, houses, automobiles, and like are but thoughts objectified. The inception very material possession is a thought. Poverty or es is a matter of thought substance made tangible; ndividual's preparedness to meet life is a matter ie quality of his thought substance; nations, once come universally to understand what true subce is, will no longer feel the need to go to war in r to settle their difficulties.

Think constructive thoughts, prosperity thoughts, e thoughts. Your subconscious mind, acting upon, being acted on by, the formless spiritual substance ie universe surrounding each individual, will cause

your thoughts to take shape, solidify, and appear
your life as prosperity, peace, or what not. It is
according to the initial thought pattern.

"Think constructive thoughts, and the degree
your preparedness is high. Conversely, think negati
thoughts, and, by the same process, negative expe
ences manifest in your life and your degree of pr
paredness is low."

"Leaving, for the moment, discussion of what is
what is not substance," Mr. Shoat continued, "I'd li
to ask another question."

"As many as you like," Joan replied.

"Do students of Truth believe in preparedness
I've always supposed that you were subscribers to J
sus' creed of 'Take . . . no thought for the morrow'

" 'Be not anxious for the morrow,' " Joan correcte
quietly. "To prepare for the morrow by laying u
reserves of courage, strength, faith, and wisdom
required of every sincere Truth student. Mental pr
paredness, that is, to meet testing times that come
every individual."

"I supposed that the study of Truth principles wa
in itself, preparedness, protection from adversity,
said Mr. Shoat.

"Oh, indeed it is!" Joan assured him, "but tha
doesn't mean that Truth students are immune fro
testing times. There is no life, moving on the upwar
slant, but has to experience its hours of test. Jesu
was not immune from such hours. However, the mea
ure of His preparedness was great enough to me
triumphantly every demand made upon it."

"How do Truth students acquire their prepare
ness?" Mr. Shoat wanted to know.

"As Jesus gained it," Joan replied. "By with
drawal into inner quiet, 'the silence,' we call it, fo
communion with God, the divine principle of all tha
exists."

WHEN Mr. Shoat made no further remark, Joan went on to explain more fully:

Truth students are tested daily in the matter of preparedness. There is scarcely an hour of the day that brings to every one some test of patience, faith, or courage.

Tests do not always take the form of disaster. A test of preparedness when a person is called upon to make some adjustment—perhaps a change of environment. We see persons frequently who go along smoothly until faced with the need to adjust themselves to new persons, conditions, or environments, whereupon they go down to defeat because the measure of their preparedness is insufficient to meet the test."

"But why," asked Mr. Shoat, "should any sincere Truth student fail in his testing times?"

"The matter of preparedness in some instances," said Joan, "seems to be an intellectual attainment only. There are persons who memorize affirmations and study Truth literature, obtaining a splendid understanding of the letter of spiritual law, but, because they make no practical application of the law to their daily living, they are foreordained to failure when testing times come. Under sorrow, disappointment, loss, such persons go down because the measure of their preparedness has been intellectual rather than spiritual."

"Returning to the question of substance," replied Mr. Shoat, "and admitting that your definition of substance is correct, how would you advise a business man like myself to make practical, in his daily business life, the matter of preparedness according to the principles of Truth?" He smiled. "You know I can't be all day praying and withdrawing into the silence. I must attend to my business."

"Very true," Joan answered him. "But there is a right and a wrong way to do everything. The right way to attend to your business is to regard it as the Lord's business and yourself as an individual expression of God, the divine principle of all that exists. When

you do this, you fix your attention on the creati principle of all that is. You unify yourself with omn otent power—the one and only reality. Your min being filled with thoughts of good causes only good come to you and to express through you and your bu ness. Automatically, day by day, the measure of yo preparedness increases until it is sufficient for a demand made upon it."

Mr. Shoat rose. "Miss Joan," he said, "you ha given me an entirely new concept of business and what a business man may be. I thank you. And n I want to go off somewhere by myself and do a of thinking about all that you've said."

"Take it into the silence," counseled Joan calm

MY TEACHER

By DOROTHEA GREEN BROOKS

My youngest teacher, curly head
Wind-blown, and face alight,
Came running, breathless, to the door.
"O Mother, come! O Mother, come!" she said.

Following, I watched those glad feet run
Down the walk. Among the rhubarb leaves
We stooped to see one long-stemmed violet.
"Look, Mother! It grew tall to reach the sun!"

The quick feet of my teacher scampered on
To new adventure. I worked on till night.
But routine was no longer commonplace:
My glad heart, reaching upward, sought the light.

"And I Work"

By J. ALICE GABLE

WANT to tell you a true story about a young married woman who was a very earnest Truth student.

The thought that was receiving particular attion in Mrs. Temple's consciousness was: *"God ks and wills in and through me, and in and through things, for good."* She thoroughly believed this was trying to give God entire control of her life.

One day Mrs. Temple decided that she would enrtain some of her husband's relatives at dinner. She heard that these relatives thought that she was a very practical wife, because they knew only of ability to express herself along artistic lines such music and art. They thought that she could not , sew, wash, or do other practical things that are ssary in a home. She wished very much to show e relatives that she was efficient in these things for added reason that she did not want them to con- her husband in his choice of a companion and nate. So she set aside an entire day in which to care for the dinner. The Temples lived in a small tment, and a dinner party necessitated considerrearrangement, as well as the preparation of food.

N THE morning of this particular day the tele- phone rang before Mr. and Mrs. Temple were . A neighbor was asking Mrs. Temple to come over use she was in great pain and needed her. Think- hat it would take only a few minutes, Mrs. Tem- romised to come as soon as breakfast was over. ne went, leaving the dishes on the table, a thing she seldom did.

he visit took more time than Mrs. Temple had ted on before she could graciously leave, and then,

just as she got to the door, a woman was entering. M
Temple was introduced as being interested in Tru
The woman had had just a taste of Truth study a
was so hungry for more that Mrs. Temple felt t
she could not leave her hastily. So, saying to hers
"Today I am believing in the truth of the statem
that God always works and wills in and through
and in and through all things, for good," she sta
even longer and talked with the woman.

SHE LOOKED at the clock when she entered
apartment; it was 11:30, just half an hour bef
luncheon must be ready. Before her coat was off
received a telephone call from her husband, asking
he might bring a man to luncheon. Her first thou
was that it would be impossible. Then very ge
came a reminder from within: "It is God working
and through you, and in and through him, for goo
So she said, "Be sure to tell him that it will be potluc
She prepared as good a lunch as she could in so sh
a time, and the noon hour passed very pleasantly.

As Mrs. Temple was finishing her dishes her h
band returned to give her a letter that he had forg
ten to hand her when he came to lunch. This was
usual, because ordinarily mail came to them only o
a day, so she opened the letter with the inner c
sciousness that God was working through it al
The letter requested her to meet a train to get a f
pieces of china, which the writer of the letter had l
been wanting her to decorate. The woman would be
town only long enough to change trains, so it would
necessary for some one to meet the train. A little
thought whispered, "Surely God works for good." A
Mrs. Temple thought, "I'll just call the house m
senger boy and get him to go for me." But the
could not be reached. Then Mrs. Temple tried to
her husband at his place of business. But he had g
to the country and would not be back until too late
help her. She made another effort or two, with

cess, and finally decided that it was up to her to
She almost became discouraged, but she decided
t she would stand by her statement, that she would
ieve that all things were working for good. She
nned to do her marketing on the way, getting pea-
s on the way down and the rest of the things that
needed on the way back, since the articles that the
er had mentioned would make only a small package.
She arrived at the station only to find that the train
late, but not late enough for her to accomplish any-
ıg before it was due. She looked through the sta-
to find some one who could do the errand for her,
she found no one that she knew. The thought
ed with her that God was working, no matter how
gs appeared to her, and she rested until the train
ved—later than it had been reported. What she
expected to be a small package proved to be a very
e basket, which made it impossible for her to do
marketing on the way home. Overcoming the
otation to be discouraged, she completely gave up
will, deciding to do merely her best and to let things
out as they would; surely somehow everything
ld be right, since all the time *God is working and*
ng through us, and through all things, for good.

WHEN she arrived home, she put the basket in an
inconspicuous corner to await a more opportune
for opening it. She sat down to shell the peanuts
to rearrange her plans so that dinner could be pre-
d more quickly. Then she found that the peanuts
raw and could not be used in the salad. She began
el like Job; then came a quiet little thought that
ame out all right in the end, so she again decided
her best and to let things turn out as they would.
hen somehow she found herself opening the bas-
hat she had decided not to open, and in it she
d everything that she had planned to get at the
et—a pan of very perfect light rolls, fresh to-
es, cucumbers, potatoes as clean and perfect as

could be, fresh eggs, and chicken all prepared for fi
ing. The chicken did not appeal to her, a vegetaria
but she recognized the love that the gift expresse

When finally dinner was ready she looked at t
clock, and it was an hour later than the appointed ti
for her guests to arrive, but, before she even had ti
to wonder, there was a knock at the door and in th
came, full of apologies for being late.

DURING the dinner one guest remarked that he w
glad that no nuts were in sight, because he seldo
saw a dinner without them and he did not like the
Other remarks made by the guests indicated that t
dinner was a decided success; and the hostess was n
a bit tired, in fact, she felt as fresh as if it were mor
ing. She had a feeling of exaltation, such as o
experiences after perfect communion with God, a
she silently gave thanks for the strength and the fai
that had carried her through the day, resting co
stantly in the confidence that was guiding her.

Later she learned that the sick woman had reco
ered through understanding gained from a thoug
that had been expressed that morning, and that t
woman's friend had become genuinely interested
Truth. The man whom they had entertained at lunc
eon had left his home that morning with the dete
mination never to return, but the delightful hom
atmosphere at the luncheon hour had caused him
change his mind, so that he returned to his family.

TRULY God had worked and willed in and throug
her, and in and through all things, for good. Ea
detail that had seemed an obstacle had turned out
be in coördination. Her desired end had been accom
plished and good had come to every one concerned.

So, if we will only keep out of the way with our ow
judgments, condemnations, and decisions of "can'
and can," we shall be channels for good to all who
we contact.

The Law of FREEDOM

By ALLAN M. WILSON

THE GROWTH of scientific knowledge during the last century has made increasingly evident the fact that the physical universe, so far as it is w known and observed, is governed by automatic and mutable laws. Judging the unknown by the known, we have every right to do, it must be true that the tire material universe, whether we have as yet comtely observed its phenomena or not, functions and erates according to laws in which there is no possiity of variance. Every so-called physical law is as mutable and invariable as the constantly perceived r of gravity. There is no element of chance in the ective world: effect follows cause as inevitably as ht follows day.

Those philosophers who have promulgated the docne of "determinism" and those psychologists who m themselves behaviorists would have us believe t this hard and fast rule of cause and effect observe in the material universe also operates to govern thought processes of mankind. They claim that ry thought, every motive, every concept, and every ion of man is but the inevitable result of conditions t have come before. Given complete knowledge of individual's previous life, heredity, environment, ught, and action, they claim to be able to prophesy xact detail his reaction to a given stimulus, circumce, or set of conditions. This claim, of course, has n incapable of proof, inasmuch as the knowledge uired for the experiment has not yet been fully ilable. These students of human nature absolutely y that man possesses any power or possibility of

free and independent thought and action, or th
there is any more spontaneity of action in the mind
the individual than there is in the laws of, say, el
trical magnetism.

If such theories be true, what becomes of the id
that man possesses power of choice and a faculty
free will? It necessarily must be abandoned. And y
there resides in the heart of every human being a ser
of voluntary action, an inherent belief that he can thi
and act as he chooses—observable in the child and
the adult alike. Can this be only an illusion, a figme
of the imagination, itself caused by fatalistic conditio
precedent? To rob the soul of freedom and will,
make of the individual but an automaton incapable
spontaneous action or thought, is to take from life
its meaning and all its beauty. The acceptance
such materialistic theories would deprive man of eve
ambition, every incentive to accomplish greater dee
and all urge to become more than he has been befo
It would make of life a drab, monotonous thing fr
which escape would be ineffably desirable.

IS SUCH a dismal picture of life true to reality?
cannot be. There is a deep meaning to life, a mea
ing that finds its echo in every human soul, and a
theory, philosophy, or religion that robs life of th
meaning must be cast aside, as the unfolding reas
and knowledge of the race have cast aside so ma
false assumptions of Truth. The feeling, incarn
in every human heart, that there is a life of perf
freedom somewhere, somehow, sometime to be attain
cannot be an illusion. It must have its counterp
in reality, else all that the race holds to be good and t
is but phantasmic conceit. The mechanistic and
havioristic theories of human life must be and are
necessity false, for they deny every rational deduct
of reason and every emotion and innate sense-of-real
of the race. The theory of determinism, when appl
to conscious life, has been extended too far, and

repeat the words of Shakespeare to those who use it—

ere are more things in heaven and earth, Horatio, an are dreamt of in your philosophy."

WHILE it is apparent that the manifest physical universe seems bound inalienably to fixed and utable laws, and while it is undoubtedly true that are, as Emerson said, "spiritual laws which ex- themselves"—mental and spiritual laws that are mmutable as those that govern the material uni-—yet there exists in all nature, and in man to a e greater than anywhere else directly observable, ement of pure spontaneity. The attribute of spon- ty can only be possessed by self-knowing intel- ce; nothing new could ever be produced except by ntelligence which can and does act voluntarily. entire universe gives incontrovertible evidences harmonious and all-inclusive plan, according to n it was brought into existence. In order that be a universal ner, and this Planner must be within the whole rse; He could not be apart from that which He reated nor from that which He continues in mani- ion through the action of His universal laws. niversal Planner must also possess an infinite gence, which exists throughout His entire being. fore, the universal Planner and spontaneously intelligence, which reveals its existence through- ature, must be one Being—the infinite Being we call God, immanent in all manifestation.

ROUGHOUT the universal whole there func- ions the immutable and unchangeable action of w, which governs the appearance and action of nifestation and all creation from the heavenly s to the electron, and which controls the manner pression of life in the smallest cell and in the t organism. It is not a law different from the

laws that man has discovered and utilized in the co of his development; all these laws are varying, but variable, expressions of the one law that permea guides, and supports all manifestation. But, and is what the materialist fails to perceive, law does constitute the entirety of being. As Robert Bro ing wrote, "All's love, yet all's law." Throughout manifestation of law and order, within and thro the one law, there exists the self-knowing Spirit, infinite intelligence. It is the self-knowing aspec the one life that gives direction to and uses the one which is also an aspect of God, in expressing it The universal law, together with all lesser laws w it includes, has no choice of action; it operates a matically and with no volitionary power of its o Only self-conscious intelligence could possess the a bute of will and the power of choice.

Since spontaneity exists within and only within knowing Spirit, and since man is a manifestatio Spirit who both knows his own being and "know knows," it follows that man possesses and manife spontaneity of thought and action independent of thing and everything that came before. In other wo free will and choice are divine attributes placed wi man's being by the infinite Intelligence that cre all things. Thus in reason and logic do we find w rant for that inner sense of freedom which is an i gral part of the nature of each individual. It confi our trust that the Father would not have placed a lo ing for complete freedom within the breasts of children unless that freedom were possible to the

BUT FREEDOM does not mean license; we are t free only under the law. We cannot violat single one of nature's laws without suffering the evitable consequence. So it is with the supreme of Being: we cannot violate it without bringing u ourselves those limitations of our conscious experie of good which we call evil. We are bound by the l

d yet, paradoxically, we can be free only by submitting ourselves to it. "Nature," said Francis Bacon, nnot be commanded except by being obeyed." This true in every application of science and art, and it also true in attempting to govern and direct the law our own being. Violate it, and your experience of good, the true, and the beautiful will be meager eed; think and act in accordance with its nature, l the whole kingdom of heaven is yours for the ask-. Transgress the law of your being, and you thereby ate your own prison; but live in harmony with it, l you find yourself to be free, for the law is a law of edom and never of bondage.

What is this law of Being? How can we contact it se it so as to bring only good into our experience? at shall we do to be free? These questions are right proper. The infinite Creator intends that all man- should enjoy life filled with the joy of health, mony, and abundance. He placed within us the er to achieve the good. "I came that they may have and may have *it* abundantly." And yet, because re individuals, we are compelled by our very nature eek the law and to find the life for ourselves; for, Paul wrote, "If there had been a law given which d make alive, verily righteousness would have been he law." To desire a more comprehensive experi- of good is not selfish in itself; it is each one's to seek both to have and to become more, in order the Whole may express its nature more fully ugh the individual. "Behold, I stand at the door knock." All good, all Truth, all reality, is within behind us, ever seeking to express through us—it can do so only as we let it. God forces nothing us. An offer belongs to the giver until it is pted; God's gifts to us are not ours until we wel- e them and receive them voluntarily.

OD, the infinite creative Spirit, creates by knowing Himself to be His manifestation. The universal le, with everything that exists within it, is God

manifest—and yet God is greater than His creation because He is not limited by it. Since there is naught but God, all that exists is a part of God, and the process of its creation must be simply God's infinite self-knowingness. And the law of man's being must be like unto the law of God's being, for we are made in His image and likeness; it must be a law of individual self-knowingness. He who has a complete knowledge of his own nature knows that the kingdom of heaven is truly within himself. When we know more concerning life and when we know ourselves to be that life then we shall consciously experience a greater degree of all the things that comprise life. The law of man's being is a law of knowledge and of realization. "Know the truth, and the truth shall make you free." All the attributes of the one life, all the gifts of God—health, happiness, abundance, harmony, strength, peace, and joy—all exist in infinite measure wherever we may be. But they require our recognition of their presence, our acceptance of the gifts, before they can enter our conscious experience.

THE LAW of your being is the law that requires your realization of the present existence of a quality or thing before it is revealed to your physical senses. Whatever exists is omnipresent, for everything exists in God and God is everywhere. If you seek to realize in experience anything that is not in harmony with your highest conception of life, of Truth, of reality, and of good, you will bring upon yourself unhappiness and misery, for you thereby have transgressed the law. The law may bring you that which you have desired, but the fulfillment of your desire may be accompanied by conditions that you do not desire and which, in fact, you have probably not anticipated.

The only correct way to use the law—and it should be kept in mind that you are using the law every moment of the day—is to seek only those qualities and conditions that are in harmony with your highest

anding of Truth. Desire only the best for every
cast all selfish motives from your mind; keep as
undamental purpose of your life the attainment of
scious realization and experience of reality as God
know it. Do these things and you will find that
w of your being, the law of realization and belief,
e law of perfect freedom and happiness. Tear
your eyes the veil of misunderstanding and of self-
ss that has kept you from perceiving the glori-
ife that is yours; let only that which God has
d within you be expressed through you. Follow
isdom expressed by the writer of Proverbs:

mit thy works unto Jehovah, and thy thoughts
hall be established."

ll thy ways acknowledge him, and he will direct
hy paths."

ek to align every motive, every thought, every
and desire, with those that you feel must have
resent in Jesus, and you will find that He spoke
when He said, "He that believeth on me . . . the
that I do shall he do also; and greater *works*
hese shall he do."

CE you have gained a glimpse of the perfect law
Being, you are no longer the victim of chance
ircumstance. Your life becomes one with the
neous life of Spirit, and you possess its spontane-
freedom of thought and action in unlimited de-
Awake to a realization of your true nature and
ill find that, simply because you are divinely en-
with free will and choice, you are not subject
race belief in the necessity of evil, to changing
ons, to heredity, or to environment. No thing,
dition, no circumstance, and no power can exert
fluence over you except as you allow it to do so.
e greater than anything that you will ever con-
ou are a perfect spiritual being, subject only to
of perfect life. Know this, and you will be as
free from the law of sin and of death."

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 5, NOVEMBER 2, 1930.

Unity Subject—*Faith Established in the Chris*

International Subject—*Simon Peter: From Weak to Strength.*—Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17.

27. And Jesus went forth, and his disciples, into the lages of Cæsarea Philippi: and on the way he asked his ciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I Peter answereth and saith unto him, Thou art the C

31. Simon, Simon, behold, Satan asked to have you, he might sift you as wheat:

32. But I made supplication for thee, that thy faith not; and do thou, when once thou hast turned again, lish thy brethren.

33. And he said unto him, Lord, with thee I am rea go both to prison and to death.

34. And he said, I tell thee, Peter, the cock sha crow this day, until thou shalt thrice deny that thou kn me.

25. Now Simon Peter was standing and warming

They said therefore unto him, Art thou also *one* of isciples? He denied, and said, I am not.
. One of the servants of the high priest, being a kins- of him whose ear Peter cut off, saith, Did not I see thee e garden with him?
. Peter therefore denied again: and straightway the crew.
. So when they had broken their fast, Jesus saith to n Peter, Simon, *son* of John, lovest thou me more than ? He saith unto him, Yea, Lord; thou knowest that thee, He saith unto him, Feed my lambs.
. He saith to him again a second time, Simon, *son* of lovest thou me? He saith unto him, Yea, Lord; thou est that I love thee. He saith unto him, Tend my

. He saith unto him the third time, Simon, *son* of lovest thou me? Peter was grieved because he said im the third time, Lovest thou me? And he said unto Lord, thou knowest all things; thou knowest that I nee. Jesus saith unto him, Feed my sheep.

OLDEN TEXT—*Now when they beheld the boldness ter and John, and had perceived that they were rned and ignorant men, they marvelled; and they cnowledge of them, that they had been with Jesus.* s 4:13.

LENT PRAYER—*By exalted spiritual thought I am formed and transfigured into the image of divine ction.*

hen the spiritual I AM (Jesus comes into the con- ness of power and dominion (Cæsarea Philippi), uestion arises, "Who am I in this faculty?" In faculty that the spiritual consciousness enters it on a different character, corresponding to the ons of that faculty. This is as it seems to the man only; in Spirit it retains its distinctive char- as the pure thought or Son of God—I AM. In ody, power, dominion, mastery, center in the , with a reserve force at the base of the brain, or la. When man feels himself master, his voice is and resonant, but when fear, doubt, and inef-

ficiency are in evidence the voice is weak and th

From the viewpoint of personality, man has pla many parts, and when he shows his supreme mast in spiritual power the outer thoughts think that h the reincarnation of some great personage of the p Great personages of the past, however, are like clothes that a man has worn; they are past history, of service, and a deeper insight must be evolved bef man can see himself as he really is. Spiritual disce ment is called the eye of faith, and is typified by Pe It discerns the fact that spiritual man is Christ, Son, or thought, of the living God. This is the w truth, and it is the rock foundation of the real ch acter of man.

The meaning of Simon is "favorable hearin Faith, or belief, "*cometh* of hearing, and hearing the word of Christ." The faith that comes from ou instruction alone is not strong, tried conviction. Fa that is based on what one has heard may at times gifted with true discernment, but it cannot be wavering and constant until it has been put to the of experience. The convictions that man forms af hearing what impresses him as true must be sifted fore he can be sure that they are founded on the r of Truth.

Tests are not always pleasant. Man naturally p fers to leave well enough alone, to hold to the creed his father and mother, and, if at any time that cre should not prove applicable or adequate to his nee to meet these needs as best he can in material wa

Such dodging of the issue is not satisfying to t man whose mind has been touched by the fire of Spir He prefers to sift every belief, every statement, by p ting it to the supreme test. If he can be as good as word, he gains proof that his faith is based on reali Peter's avowal of readiness to face prison and dea with his Lord was tried out immediately. He w given the opportunity to do both, and he found hims equal to neither. Peter's faith had its foundation in p

l love and adoration for Jesus Christ. Before faith could be made sure, Peter had to gain a con- of the Christ principle and a love of the ideal.

Three times Simon Peter was asked by Jesus, "Lov- thou me?" Peter's spiritual advancement hinged he question of love; the test of love rests on its ceability. It is evident that Jesus was trying to Peter that if he loved truly he would serve.

Faith must be established in love of the ideal and work by love. Every faculty of man must be es- ished in love and must work through love, in order alize perfect harmony and good. Faith that is es- ished in love and that works through love will re- steadfast at all times, under all circumstances; be a sustaining power in every hour of need.

John 21:18 Jesus explains further what He by His questioning. Faith (Peter), when it begins to awaken to the Christ ideal, sees the un- ed possibilities that are presented in this new it realizes that it can bring into manifestation ing that it may desire. In its more mature state alizes the necessity for giving service in a uni- sense. The giving up of self (with the conse- working from a universal standpoint) is the whereby we are to glorify God.

QUESTIONS

What effect has the conviction of power and sion on the voice of man.

What is the rock foundation of real character?

What is the meaning of Simon? How can faith based on the testimony of another become the rock of true conviction?

What is the supreme test of faith?

What quality is necessary to give stability and ring power to faith?

Lesson 6, November 9, 1930.

Unity Subject—*True Understanding.*

International Subject—*Thomas, the Honest Doubte*
—John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.

14. Then Jesus therefore said unto them plainly, La
arus is dead.

15. And I am glad for your sakes that I was not the
to the intent ye may believe; nevertheless let us go unto hi

16. Thomas therefore, who is called Didymus, said un
his fellow-disciples, Let us also go, that we may die wi
him.

5. Thomas saith unto him, Lord, we know not whith
thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the tru
and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Fath
also: from henceforth ye know him, and have seen him

8. Philip saith unto him, Lord, show us the Father, a
it sufficeth us.

24. But Thomas, one of the twelve, called Didymus, w
not with them when Jesus came.

25. The other disciples therefore said unto him, W
have seen the Lord. But he said unto them, Except I sh
see in his hands the print of the nails, and put my fing
into his side, I will not believe.

26. And after eight days again his disciples were with
and Thomas with them. Jesus cometh, the doors bei
shut, and stood in the midst, and said, Peace *be* unto yo

27. Then saith he to Thomas, Reach hither thy finge
and see my hands; and reach *hither* thy hand, and put it in
my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord a
my God.

29. Jesus saith unto him, Because thou hast seen m
thou hast believed: blessed *are* they that have not seen, a
yet have believed.

1. After these things Jesus manifested himself aga
to the disciples at the sea of Tiberias; and he manifest
himself on this wise.

2. There were together Simon Peter, and Thomas call

ymus, and Nathanael of Cana in Galilee, and the *sons* ebedee, and two other of his disciples.

GOLDEN TEXT—*Thomas answered and said unto , My Lord and my God.*—John 20:28.

SILENT PRAYER—*In understanding and in faith I ly accept the truth that Christ is now risen in me.*

The meaning of Lazarus is "God is helper." Metasically, the name may be interpreted as the spiritual ngth that comes to man through his recognition of as his supporting, sustaining power. When man to recognize God as the origin and support of his spiritual understanding becomes weak in him and inks into materiality. To all intents, he is dead to ruth of his own being.

Out of a torpid condition of soul like that described, I AM (Jesus) calls forth the living spirit of the st, and reawakens by one word the consciousness ue understanding in man and the quickened perion of his faculties.

Many people have periodic lapses from faith. The rialist explains these lapses by saying that every s of faith must be counterbalanced by a return to st doubt, if man is to remain normal and human. only justification of honest doubt is given by Jesus day's lesson: "I am glad for your sakes that I was here, to the intent ye may believe." Honest doubt a backward step, to make sure of its foothold bespringing forward to higher ground. Only the t consciousness can make clear the landing stage irit to one whose mind is trained in materialistic s of thinking.

Thomas means "twins." Spiritually considered, as is understanding, whose twin is Matthew, the The twin of Thomas is never mentioned in the ures; his identity, Matthew, is spiritually per- as the coördinating faculty.

Intellectual understanding assures us of the truth or sense impressions. It says, "Seeing is believ-

ing." According to this dictum, if we should see, wr
ten on a blackboard, "Two plus two equals six," v
should be called on to accept as true a contradiction
the principle of mathematics.

Reason tells us that, when the soul quits the bod
life is extinct and cannot be restored. If we ha
deeply loved one who dies, reason barricades the gat
way of hope with the timeworn adage, "I shall go
him, but he will not return to me." The true unde
standing of the Christ mind says plainly, "Lazarus
dead. . . . nevertheless let us go unto him."
other words, there is no absence of omnipresent li
anywhere, and "he that believeth on me [the Chri
life], though he die, yet shall he live." The resurrec
ing power is a principle that can be called into acti
here and now; it is not a state to be attained aft
physical death.

Jesus talked directly from the I AM standpoint
now knowing and being: "And whither I go, ye kn
the way." But Thomas, standing for reason functi
ing in the realm of sense, cried out: "Lord, we kn
not whither thou goest; how know we the way?" Su
seeking is but sense consciousness demanding that t
unlimited status of Spirit be reduced to the limitati
of reason. Jesus answers: "I am the way, and t
truth, and the life: no one cometh unto the Father, b
by me." The I AM in man, the center of attention, t
identity, the simple I, is the open door into the kin
dom of God. Whoever has thought much about t
mighty power of his own "I," who has centered his a
tention on the majestic "me" within his own being, h
found the way to the Father. "From henceforth
know him, and have seen him."

But Philip (the power of the word) says: "Lor
show us the Father." This faculty must, by an a
knowledgment that the word of the I AM spok
through it is not of the mortal, but is of God, be rais
to realization of the omnipresence of Spirit. "

ds that I say unto you I speak not from myself: the Father abiding in me doeth his works."

Spiritual understanding does not precede faith, and the other faculties that are quickened in man n he enters into the Christ consciousness. Faith t be active, love and zeal must seek the way of h, the strength and power of the mind must be by imagination working in divine order, judgment be exercised in the renunciation of personal de- : all the faculties of man must be quickened into g, expectant attention before understanding can p the nature of man's true identity. "What I do knowest not now; but thou shalt understand here- ." So, Thomas "was not with them when Jesus ."

aith may turn toward God, and the love of the may cause man to yearn for the things of Spirit, eason may refuse to accept the testimony of man's faculties to the fact that life is omnipresent and man, in his true identity, can master and direct its ent in himself.

fter Thomas was shown the evidence, he believed. outer reason sees the works of the I AM, by means ith and the word, it accepts Truth. But there is a er way to grow in faith and in spiritual under- ing, a way that has nothing to do with intellectual ning and unbelief. Jesus said, "Blessed are they have not seen, and yet have believed."

e may receive spiritual inspiration from within. ay, by prayer and by meditation on words of : in the silence, so open our consciousness to the divine presence that the necessary understand- assurance, and realization of omnipresent life, love, and power may be given us to enable us to forth in our own life the good results that we to see manifest. This is much better than wait- see the demonstrations of others before believing efore attempting to bring forth demonstrations own.

When the I AM has demonstrated its mastery an control of the life principle and has resurrected th body into newness of life, understanding is united wit faith, love, and the other faculties of man in a ne spiritual insight into things (sea of Tiberias). Ever phase of life gains new and deeper meaning, and doub is seen to have been but the immature viewpoint of th natural man. The doubter is never an atheist; th only atheist is the indifferent person, who feels no in terest in the subject of spiritual values. He wh doubts is often sincerely seeking Truth, but with blin folded eyes and fumbling hands. When the touch o the Christ mind loosens the restrictions of sense, unde standing grows clear.

QUESTIONS

1. What is the meaning of "Lazarus"? Explai its application to individual life.
2. Is there any justification for doubt?
3. What is the negative, or materialistic, phase understanding? Give examples of its action in th mind.
4. What is the meaning to you of the statemen "He that believeth on me, though he die, yet shall l live"?
5. What is the true way of life?
6. In what relative order are the phases of spi itual understanding made active in man's mind?

LESSON 7, NOVEMBER 16, 1930.

Unity Subject—*The Power of Conviction.*

International Subject—*The Believing Centurion, Gentile Whose Faith Jesus Commended.* —Matt. 8:5-13.

5. And when he was entered into Capernaum, the came unto him a centurion, beseeching him,
6. And saying, Lord, my servant lieth in the house si of the palsy, grievously tormented.
7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am worthy that thou shouldest come under my roof; but y say the word, and my servant shall be healed.
9. For I also am a man under authority, having under self soldiers: and I say to this one, Go, and he goeth; l to another, Come, and he cometh; and to my servant, this, and he doeth it.
10. And when Jesus heard it, he marvelled, and said to m that followed, Verily I say unto you, I have not found great faith, no, not in Israel.
11. And I say unto you, that many shall come from the and the west, and shall sit down with Abraham, and ac, and Jacob, in the kingdom of heaven:
12. But the sons of the kingdom shall be cast forth into outer darkness: there shall be the weeping and the shing of teeth.
13. And Jesus said unto the centurion, Go thy way; as hast believed, *so* be it done unto thee. And the servant healed in that hour.

GOLDEN TEXT—*And they shall come from the east west, and from the north and south, and shall sit n in the kingdom of God.*—Luke 13:29.

SILENT PRAYER—*All my thoughts are under the hority of the Christ mind.*

The central point in today's lesson is the truth of itual man's dominion over disease and death. The ndation of this dominion is faith.
Capernaum means "covering of compassion." The rence is to an inner conviction of the abiding com- sion and restoring power of Being. When one rs this compassionate state of consciousness a heal- virtue pours out of the soul and transforms all dis- to harmony. Great soul compassion and a yearn- to help humanity out of its errors make the so- d natural healer.
Capernaum means also "covering of repentance." his sense the word indicates a cleansing of the l, both conscious and subconscious. In the re- ant attitude the individual is ready to change his

mind. The man who repents, after having lived in t outer realms of consciousness where materiality reig comes to realize the existence of the higher realm spiritual truth.

The centurion in this lesson represents the w whose servant, the body, is sick. The will calls on t higher law, the Christ, and asks that the Christ wo may go forth with the same imperative command th the human will is in the habit of exercising in its co trol of the organism, or its "soldiers."

When man's will is inspired by faith in the pow of spiritual law, unlimited possibilities are open to hi He perceives that by potent words of Truth he can se out his thought substance into any avenue or field th he wishes to contact, and can make manifest there t reality of his concept. All the thoughts of man's mi can be endowed, through his faith, with true substan "Many shall come from the east and the west, and sh sit down with Abraham, and Isaac, and Jacob, in t kingdom of heaven." Not only the religious conv tions of man are worthy of substantial recognition his life; every phase of his thought is to be subject the divine law and must be brought into harmony wi Truth.

There are many religious thoughts and opinio that are not worthy of perpetual recognition or acce ance. The concept of God as a personal being, with form and a character similar to those of an exalt human being, is a fallacy that is fast passing in oblivion. The omnipresence of Mind is seen to be t foundation of the universe, the intelligent entity which all life dwells, out of which its every manifest tion stands forth. The "sons of the kingdom"—t limited beliefs and theories about the nature and exte of Spirit—are but the concepts of man's partial unde standing. Although man may cling, in his affection to the faith of his fathers, his new understanding Truth reveals their timeworn faith in all its inad quacy. Man, if he would be loyal to his highest visio

cast out of his mind every lingering superstition
t-over religious belief. "There shall be the weep-
and the gnashing of teeth." If man would
ress in the realm of Spirit as he has progressed in
ingdom of the intellect, he must adopt the same
ide of fearless reliance on law that the scientist
in his research work. He must "advance and ad-
on Chaos and the Dark," and so win through to

e know that Jesus worked under laws that are
rsal, laws that are as unfailingly operative today
ey were when He used them. In the business of
ing our daily interests and of regulating our outer
s, we have formed the habit of thinking and act-
om the viewpoint of the intellect. We rely on its
ptions, rather than on our intuitive judgment.
enturion's authority proceeded from the intellect,
is not imbued with spiritual power. The word
n by Jesus emanated from Spirit. One is material
rity, confined to the realm of forms, and the other
ritual authority, which directs and controls all
hts.

he centurion's faith caused Jesus to send forth His
g power. The centurion perceived that Jesus
nastered a higher law, which did His bidding in
me unfailing way that soldiers followed in execut-
he commands of their superior officer. The in-
, through its expectancy of power on a higher
will call the higher into action. This law of mind
can be proved by any one who cares to put it to
st. Heat waves, prolonged periods of drought,
es of crops, all can be averted by the command of
to the elements. The forces of nature have too
been classified as "acts of God," and reckoned
l the zone of man's directive power. When man
njoined to "replenish the earth, and subdue it,"
ntrol of the elements through which replenishing
ubduing are, in large measure, accomplished was
into his keeping.

The problems of irrigation and of flood-control cease to occupy the time and thought of our scient and engineers when man has once entered into dominion over his life and his world. The vast searches in the fields of surgery and therapeutics t have been extended more and more in our day will found unnecessary when man recognizes and uses swift and powerful word of Spirit in the readjustm and healing of physical conditions.

When faith is rooted deeply and firmly in m even the speaking of the word is not always essen Jesus did not speak a word of healing in His conve tion with the centurion. His promise, "I will come heal him," was followed by the words, "Go thy way thou hast believed, *so* be it done unto thee." The de of faith gauges the receptivity of man to the influ spiritual life and power. The unwavering convic of the mind that turns toward God brings into m festation the goal of the mind's desire.

QUESTIONS

1. What is the central point in this lesson?
2. What is the meaning of Capernaum? A this meaning to the inner plane of man's being.
3. What does the centurion represent? What servant?
4. Explain the nature of the laws under wh Jesus did His mighty works of healing.
5. What determines the capacity of man to rec the gifts of Spirit?

LESSON 8, NOVEMBER 23, 1930.

Unity Subject—*The Value of Eternal Life.*

International Subject—*The Rich Young Ruler: R ing a Life of Sacrificial Service.*—Mark 10:17-2

17. And as he was going forth into the way, there one to him, and kneeled to him, and asked him, Good Te what shall I do that I may inherit eternal life?

8. And Jesus said unto him, Why callest thou me good? e is good save one, *even* God.
9. Thou knowest the commandments, Do not kill, Do commit adultery. Do not steal, Do not bear false wit-. Do not defraud, Honor thy father and mother.
0. And he said unto him, Teacher, all these things have served from my youth.
1. And Jesus looking upon him loved him, and said unto One thing thou lackest: go, sell whatsoever thou hast, give to the poor, and thou shalt have treasure in heaven: come, follow me.
2. But his countenance fell at the saying, and he went sorrowful: for he was one that had great possessions.
3. And Jesus looked round about, and saith unto his ples, How hardly shall they that have riches enter into kingdom of God!
4. And the disciples were amazed at his words. But s answereth again, and saith unto them, Children, how is it for them that trust in riches to enter into the dom of God!
5. It is easier for a camel to go through a needle's eye, for a rich man to enter into the kingdom of God.
6. And they were astonished exceedingly, saying unto Then who can be saved?
7. Jesus looking upon them saith, With men it is im-ble, but not with God: for all things are possible with

OLDEN TEXT—*And he said unto all, If any man d come after me, let him deny himself, and take up ross daily, and follow me.*—Luke 9:23.

ILENT PRAYER—*I give up personal desires and tions, to follow the perfect standard of the Christ*

he title of this lesson, at a cursory glance, seems a omer. Value and price are relative terms, with h the absolute, the perfect, has nothing to do. nal life is infinite, and no value, in a sense, can be d on it. But to receive "the fulness of the God-bodily," to which man is heir through the Christ iousness, room must first be made for it.

The law of physics that "two bodies cannot occu the same space at the same time" has its parallel in realm of mind. Man cannot realize or enter into life of the Christ mind while he is absorbed in mate interests or the pursuit of personal ambitions. Th must be a clearing out of the mind, a refocusing of tention on the ideal of divine perfection, before we enter into the impersonal life of Christ, and know limitless possibilities.

Jesus pointed out the way of Truth and dem strated its power. The keynote of His teaching "God is spirit: and they that worship him must w ship him in spirit and truth." He reiterated by para and precept the necessity of having spiritual und standing, and described the power that accompanies Yet He denounced the intellectual Pharisees and scri who studied the Scriptures in the letter and trus much in the traditions of men. Jesus considered s itual understanding to be of more importance t great riches, piety, and careful observance of the m law. It is important, then, that we strive to quic Spirit into action in our daily life.

We can afford to make any sacrifice to bring ab the development of spiritual understanding. The young man, who had been a strict observer of the as laid down by Moses, was told to "sell whatso thou hast, and give to the poor . . . and come, low me."

The rich young man symbolizes personality; sonality is that in us which values the things of and shape. Selfishness attaches personality to things of sense, while unselfishness liberates it.

Personality is ambitious for eternal life, and str to attain it without sacrificing the selfish attachm to things of sense.

Personality does not know the real good.

Personality follows the letter of the comm ments, and is commended; but there is one lack

give up its belief in the supreme value of earthly ssions.

ersonality is disappointed because it cannot re- ts belief in the supreme value of earthly posses- and, at the same time, have consciousness of ual things.

is possible, but rare, for one to have large posses- and yet be able to enter the consciousness of eter- e. The necessary condition to such entrance is a ict between the rich man and his Creator as to sposition of the riches. If a rich man covenants God to give all his possessions to the furtherance good, dedicating everything to that end and mak- mself a steward of the Father, his wealth is no his entry into the kingdom.

ve of material riches, however, forms but one r to eternal life. Personality values other things s mere wealth. The terms, "pleasing personal- 'a forceful speaker," "a compelling personal- 'a captivating person," tend to arouse personal The pride of personality in itself must be daily by those who would overcome this handi- eternal life. "It is the spirit that giveth life." ho overhears himself described as a forceful r should give thanks to the infinite Spirit of life expression of power through himself. In this ersonality is done away with, and the progress individual is not hindered by self-exaltation.

ery mental quality may be hampered in its true oment by the claims of personality. The innate n of the mind may be almost completely offset, estopped, by pride in intellectual accomplish- In this way a man of brilliant intellect may rt of the well-rounded life. He may even be- rbitrary and dictatorial to the point of one- ss. True wisdom recognizes God as the final ty in all research, the one indisputable Truth eds light on every human problem.

mental quality of faith can be robbed of its

effectiveness by dilution with the personal elemen man may say that he loves his parents, and tha faith of his good old mother and father is good en for him. Faith works through love, but through of God, not through personal love of His mai creatures. "Whosoever shall do the will of my F who is in heaven, he is my brother, and sister mother."

No other quality of the soul has wrought havoc in man's life than has the love that has made subject to personality. Before man can into eternal life, the love of man's soul must be from the myriad claims of the personal. "Love is of God, and cannot rest but in God, above all cr things." Eternal life is the triumph of the imper ideal over the limited concept of personality. Th dividual who is bound by a human, or personal, can become free by affirming: "I am Spirit, an love is for the impersonal perfection of Spirit."

QUESTIONS

1. What is the first essential act to be perfo by the one who seeks to know eternal life?

2. What is the keynote of Jesus' teaching?

3. What does the rich young man symbolize? did he fail to enter the kingdom of God?

4. What are some of the barriers, aside riches, that personality builds across the gatew eternal life?

LESSON 9, NOVEMBER 30, 1930.

Unity Subject—*Littleness Transformed.*

International Subject—*Zacchæus the Publican, a ness Man Converted.*—Luke 19:1-10.

1. And he entered and was passing through Jerich

2. And behold, a man called by name Zacchæus he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and not for the crowd, because he was little of stature.

And he ran on before, and climbed up into a sycomore
o see him: for he was to pass that way.
And when Jesus came to the place, he looked up, and
nto him, Zacchæus, make haste, and come down; for
I must abide at thy house.
And he made haste, and came down, and received him
y.
And when they saw it, they all murmured, saying, He
in to lodge with a man that is a sinner.
And Zacchæus stood, and said unto the Lord, Behold,
he half of my goods I give to the poor; and if I have
ully exacted aught of any man, I restore fourfold.
And Jesus said unto him, To-day is salvation come to
use, forasmuch as he also is a son of Abraham.
For the Son of man came to seek and to save that
was lost.

LDEN TEXT—*The Son of man came to seek and to*
at which was lost.—Luke 19:10.

ENT PRAYER—*The justice and the righteousness*
ne law are now active in all my affairs, and I
peace.

illuminated I AM is a great leveler of thoughts.
the low thoughts are raised up and the high
ts are brought down into practical application in
y affairs.

its passage through the realm of reflected
(Jericho), the I AM calls forth the element of
nselfishness out of what the world brands with
np of avarice. Zacchæus means "pure," and he
le of stature. The unselfishness of his nature
arfed and distorted by habitual disregard of
nts of others and by the manipulation of his
for his own profit, regardless of the necessities
with whom he dealt. The pure unselfishness
ersonal man is exceedingly slight.

hæus represents conservation that has degen-
nto avarice. Conservation, in the mind of the
man, rests on a false foundation. The "syco-

more" tree here referred to is the fig-mulberry, v
produces imitation figs of no value.

False standards are usually fixed by the world
are reflected into the consciousness of the race fron
generation to another. The common-law ma
"Caveat emptor" (Let the buyer beware), is a
stance of a false standard which, in former times,
elevated into the dignity of law and was adopted b
tradesmen of those days in justification of sharp
ness methods. Such methods made the small bus
man. Big business is founded on the saner found
of guaranty of both quality and title by the sell
the purchaser. However, the influence of the doc
of *"Caveat emptor"* has not yet been erased ent
from the minds of men. In sales of land, the purc
still buys at his own risk, unless he is able to prov
existence of fraud or a prior contract in regard t
title. Until a clear understanding of the law of ju
and righteousness is established in the mind, the
sonal man, on whom our present-day civilizatio
part, still rests, is content to accept without over
question the well-established standards of action o
world.

When the I AM perception of righteousness
justice lodges in the mind, avarice at once comes
from its high position and receives with joy the
status of Being. Judged by worldly stand
Zacchæus was "a publican" and "a sinner," and
Jesus went into his house, "they all murmured."

No one really believes, offhand, that avarice has
connection with unselfishness. The suggestion is s
plausible as to convey the impression of a sensat
or catchword phrase. Nevertheless, there is trut
the assertion that a connection exists between these
radically opposite qualities.

The recognition of good as the central substan
every thought proves the law. Justice is the c
about which avarice accumulates. The mortal or
sonal man starts in with the thought of gettin

is justly his own. The mind grows by that on
n it feeds, and, when the thought is centered on
nulation of material things, the personal man
sight of justice, which is an intangible principle,
dopts methods that bring him under condemna-
When the I AM, or true identity of man, calls to
ttention the inner substance of goodness and
man's innate sense of justice reawakens and he
dy to give more than he has wrongfully exacted.
xtortioner is transformed into the philanthropist;
e is turned to unselfishness.
e I AM puts its seal of approval on this trans-
tion, or reconversion. "Today is salvation come
s house, forasmuch as he also is a son of Abra-
Through faith in inherent justice, the man who
llen into unjust thoughts and practices is en-
ed to follow again the true way of the Christ
to live the Christ life. In this effort he is up-
nd aided by the enthusiasm of the Christ ideal:
and righteousness are still possible to him. He
d by no irrevocable law of sin, for sin is but the
e of law in consciousness. "The Son of man
o seek and to save that which was lost."
at is lost to mind can be recalled through con-
ion of attention on associated ideas. This well-
rule of psychology has been proved by every one
s tried to speak a name or a fact that a moment
was "on the tip of the tongue," but that has
y escaped the conscious mind. A few moments'
ration, followed by relaxed attention, brings the
word or fact again to the surface.
at which was lost" is never lost utterly, for the
principle of justice and righteousness is omni-
God always is.
at which was lost" of right feelings, of unselfish
, can be restored likewise by fixing the full pur-
the heart on the perfection of the Christ.

"The law of Jehovah is perfect,
restoring the soul."

The recognition of God as the unfailing, the cha
less, law of life brings peace. Of law in this i
sense, Hooker wrote:

"Her seat is the bosom of God, and her voice
harmony of the world; all things in heaven and e
do her homage; the very least as feeling her care,
the greatest as not exempted from her power."

The smallest thought of man, if only it be pu
unselfish, is, in some degree, a recognized official
executive, of the law of God.

QUESTIONS

1. What is the work of the I AM in the realn
reflected thought?

2. What is the meaning of Zacchæus? What
he represent in the lesson?

3. Give an example of a false standard that wa
vested with the authority of law.

4. About what center does avarice accumul
Explain how it happens that man may grow un
after he has started out with the idea of justice in m

5. Why is it possible to be saved from sin?
which side does law operate?

6. What brings true peace to man?

SEVEN RULES FOR HAPPINESS

By Blanche Marie Peters

Use the Golden Rule always; nothing else pays.

Get the habit of counting your blessings.

Do not try to change others; be a shining example.

Recognize the divine spark in each person, and respect him accordingly.

Don't hold a grudge; forgive everybody, not forgetting yourself.

Be calm; do not let anything get on your nerves.

Find your real work by looking within to the Source of all wisdom.

"And I Work"

By J. ALICE GABLE

ANT to tell you a true story about a young mar-- ed woman who was a very earnest Truth student... The thought that was receiving particular at- n in Mrs. Temple's consciousness was: *"God and wills in and through me, and in and through ngs, for good."* She thoroughly believed this. as trying to give God entire control of her life.

e day Mrs. Temple decided that she would en- some of her husband's relatives at dinner. She ard that these relatives thought that she was very practical wife, because they knew only of lity to express herself along artistic lines such ic and art. They thought that she could not ew, wash, or do other practical things that are ry in a home. She wished very much to show elatives that she was efficient in these things for led reason that she did not want them to con- er husband in his choice of a companion and e. So she set aside an entire day in which to for the dinner. The Temples lived in a small ent, and a dinner party necessitated consider- rrangement, as well as the preparation of food.

THE morning of this particular day the tele- one rang before Mr. and Mrs. Temple were neighbor was asking Mrs. Temple to come over she was in great pain and needed her. Think- it would take only a few minutes, Mrs. Tem- nised to come as soon as breakfast was over. vent, leaving the dishes on the table, a thing seldom did.

visit took more time than Mrs. Temple had on before she could graciously leave, and then,

just as she got to the door, a woman was entering. M
Temple was introduced as being interested in Tru
The woman had had just a taste of Truth study a
was so hungry for more that Mrs. Temple felt t
she could not leave her hastily. So, saying to hers
"Today I am believing in the truth of the statem
that God always works and wills in and through
and in and through all things, for good," she sta
even longer and talked with the woman.

SHE LOOKED at the clock when she entered
apartment; it was 11:30, just half an hour bef
luncheon must be ready. Before her coat was off
received a telephone call from her husband, asking
he might bring a man to luncheon. Her first thou
was that it would be impossible. Then very gen
came a reminder from within: "It is God working
and through you, and in and through him, for goo
So she said, "Be sure to tell him that it will be potluc
She prepared as good a lunch as she could in so sh
a time, and the noon hour passed very pleasantly.

As Mrs. Temple was finishing her dishes her h
band returned to give her a letter that he had forg
ten to hand her when he came to lunch. This was
usual, because ordinarily mail came to them only o
a day, so she opened the letter with the inner c
sciousness that God was working through it al
The letter requested her to meet a train to get a f
pieces of china, which the writer of the letter had lo
been wanting her to decorate. The woman would be
town only long enough to change trains, so it would
necessary for some one to meet the train. A little
thought whispered, "Surely God works for good." A
Mrs. Temple thought, "I'll just call the house m
senger boy and get him to go for me." But the b
could not be reached. Then Mrs. Temple tried to c
her husband at his place of business. But he had go
to the country and would not be back until too late
help her. She made another effort or two, witho

success, and finally decided that it was up to her to go. She almost became discouraged, but she decided that she would stand by her statement, that she would believe that all things were working for good. She planned to do her marketing on the way, getting peanuts on the way down and the rest of the things that she needed on the way back, since the articles that the letter had mentioned would make only a small package.

She arrived at the station only to find that the train was late, but not late enough for her to accomplish anything before it was due. She looked through the station to find some one who could do the errand for her, but she found no one that she knew. The thought stayed with her that God was working, no matter how things appeared to her, and she rested until the train arrived—later than it had been reported. What she had expected to be a small package proved to be a very large basket, which made it impossible for her to do her marketing on the way home. Overcoming the temptation to be discouraged, she completely gave up her will, deciding to do merely her best and to let things work out as they would; surely somehow everything would be right, since all the time *God is working and willing through us, and through all things, for good.*

WHEN she arrived home, she put the basket in an inconspicuous corner to await a more opportune time for opening it. She sat down to shell the peanuts and to rearrange her plans so that dinner could be prepared more quickly. Then she found that the peanuts were raw and could not be used in the salad. She began to feel like Job; then came a quiet little thought that Job came out all right in the end, so she again decided to do her best and to let things turn out as they would.

Then somehow she found herself opening the basket that she had decided not to open, and in it she found everything that she had planned to get at the market—a pan of very perfect light rolls, fresh tomatoes, cucumbers, potatoes as clean and perfect as

could be, fresh eggs, and chicken all prepared for frying. The chicken did not appeal to her, a vegetarian, but she recognized the love that the gift expressed.

When finally dinner was ready she looked at the clock, and it was an hour later than the appointed time for her guests to arrive, but, before she even had time to wonder, there was a knock at the door and in they came, full of apologies for being late.

DURING the dinner one guest remarked that he was glad that no nuts were in sight, because he seldom saw a dinner without them and he did not like them. Other remarks made by the guests indicated that the dinner was a decided success; and the hostess was not a bit tired, in fact, she felt as fresh as if it were morning. She had a feeling of exaltation, such as one experiences after perfect communion with God, and she silently gave thanks for the strength and the faith that had carried her through the day, resting constantly in the confidence that was guiding her.

Later she learned that the sick woman had recovered through understanding gained from a thought that had been expressed that morning, and that the woman's friend had become genuinely interested in Truth. The man whom they had entertained at luncheon had left his home that morning with the determination never to return, but the delightful home atmosphere at the luncheon hour had caused him to change his mind, so that he returned to his family.

TRULY God had worked and willed in and through her, and in and through all things, for good. Each detail that had seemed an obstacle had turned out to be in coördination. Her desired end had been accomplished and good had come to every one concerned.

So, if we will only keep out of the way with our own judgments, condemnations, and decisions of "can't" and can," we shall be channels for good to all whom we contact.

The Law of FREEDOM

By ALLAN M. WILSON

THE GROWTH of scientific knowledge during the last century has made increasingly evident the fact that the physical universe, so far as it is now known and observed, is governed by automatic and immutable laws. Judging the unknown by the known, as we have every right to do, it must be true that the entire material universe, whether we have as yet completely observed its phenomena or not, functions and operates according to laws in which there is no possibility of variance. Every so-called physical law is as immutable and invariable as the constantly perceived law of gravity. There is no element of chance in the objective world: effect follows cause as inevitably as night follows day.

Those philosophers who have promulgated the doctrine of "determinism" and those psychologists who term themselves behaviorists would have us believe that this hard and fast rule of cause and effect observable in the material universe also operates to govern the thought processes of mankind. They claim that every thought, every motive, every concept, and every action of man is but the inevitable result of conditions that have come before. Given complete knowledge of any individual's previous life, heredity, environment, thought, and action, they claim to be able to prophesy in exact detail his reaction to a given stimulus, circumstance, or set of conditions. This claim, of course, has been incapable of proof, inasmuch as the knowledge required for the experiment has not yet been fully available. These students of human nature absolutely deny that man possesses any power or possibility of

free and independent thought and action, or that there is any more spontaneity of action in the mind of the individual than there is in the laws of, say, electrical magnetism.

If such theories be true, what becomes of the idea that man possesses power of choice and a faculty of free will? It necessarily must be abandoned. And yet there resides in the heart of every human being a sense of voluntary action, an inherent belief that he can think and act as he chooses—observable in the child and in the adult alike. Can this be only an illusion, a figment of the imagination, itself caused by fatalistic conditions precedent? To rob the soul of freedom and will, to make of the individual but an automaton incapable of spontaneous action or thought, is to take from life all its meaning and all its beauty. The acceptance of such materialistic theories would deprive man of every ambition, every incentive to accomplish greater deeds, and all urge to become more than he has been before. It would make of life a drab, monotonous thing from which escape would be ineffably desirable.

IS SUCH a dismal picture of life true to reality? It cannot be. There is a deep meaning to life, a meaning that finds its echo in every human soul, and any theory, philosophy, or religion that robs life of that meaning must be cast aside, as the unfolding reason and knowledge of the race have cast aside so many false assumptions of Truth. The feeling, incarnate in every human heart, that there is a life of perfect freedom somewhere, somehow, sometime to be attained cannot be an illusion. It must have its counterpart in reality, else all that the race holds to be good and true is but phantasmic conceit. The mechanistic and behavioristic theories of human life must be and are of necessity false, for they deny every rational deduction of reason and every emotion and innate sense-of-reality of the race. The theory of determinism, when applied to conscious life, has been extended too far, and we

an repeat the words of Shakespeare to those who spouse it—

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

WHILE it is apparent that the manifest physical universe seems bound inalienably to fixed and nmutable laws, and while it is undoubtedly true that here are, as Emerson said, "spiritual laws which execute themselves"—mental and spiritual laws that are s immutable as those that govern the material universe—yet there exists in all nature, and in man to a egree greater than anywhere else directly observable, n element of pure spontaneity. The attribute of spontaneity can only be possessed by self-knowing intelgence; nothing new could ever be produced except by n intelligence which can and does act voluntarily. he entire universe gives incontrovertible evidences f a harmonious and all-inclusive plan, according to hich it was brought into existence. In order that here be a universal plan, there must be a universal lanner, and this Planner must be within the whole niverse; He could not be apart from that which He as created nor from that which He continues in manifestation through the action of His universal laws. he universal Planner must also possess an infinite ntelligence, which exists throughout His entire being. herefore, the universal Planner and spontaneously ctive intelligence, which reveals its existence throughut nature, must be one Being—the infinite Being hom we call God, immanent in all manifestation.

THROUGHOUT the universal whole there functions the immutable and unchangeable action of ne law, which governs the appearance and action of ll manifestation and all creation from the heavenly pheres to the electron, and which controls the manner f expression of life in the smallest cell and in the argest organism. It is not a law different from the

laws that man has discovered and utilized in the cou of his development; all these laws are varying, but o variable, expressions of the one law that permea guides, and supports all manifestation. But, and is what the materialist fails to perceive, law does constitute the entirety of being. As Robert Bro ing wrote, "All's love, yet all's law." Throughout manifestation of law and order, within and thro the one law, there exists the self-knowing Spirit, infinite intelligence. It is the self-knowing aspect the one life that gives direction to and uses the one l which is also an aspect of God, in expressing its The universal law, together with all lesser laws wh it includes, has no choice of action; it operates a matically and with no volitionary power of its o Only self-conscious intelligence could possess the at bute of will and the power of choice.

Since spontaneity exists within and only within s knowing Spirit, and since man is a manifestation Spirit who both knows his own being and "knows knows," it follows that man possesses and manifest spontaneity of thought and action independent of a thing and everything that came before. In other wo free will and choice are divine attributes placed wit man's being by the infinite Intelligence that crea all things. Thus in reason and logic do we find w rant for that inner sense of freedom which is an in gral part of the nature of each individual. It confir our trust that the Father would not have placed a lo ing for complete freedom within the breasts of children unless that freedom were possible to the

BUT FREEDOM does not mean license; we are tr free only under the law. We cannot violate single one of nature's laws without suffering the evitable consequence. So it is with the supreme l of Being: we cannot violate it without bringing up ourselves those limitations of our conscious experie of good which we call evil. We are bound by the la

ıd yet, paradoxically, we can be free only by submitng ourselves to it. "Nature," said Francis Bacon, annot be commanded except by being obeyed." This true in every application of science and art, and it also true in attempting to govern and direct the law our own being. Violate it, and your experience of ıe good, the true, and the beautiful will be meager ideed; think and act in accordance with its nature, ıd the whole kingdom of heaven is yours for the askıg. Transgress the law of your being, and you thereby eate your own prison; but live in harmony with it, ıd you find yourself to be free, for the law is a law of eedom and never of bondage.

What is this law of Being? How can we contact it use it so as to bring only good into our experience? hat shall we do to be free? These questions are right ıd proper. The infinite Creator intends that all manind should enjoy life filled with the joy of health, ırmony, and abundance. He placed within us the ɔwer to achieve the good. "I came that they may have fe, and may have *it* abundantly." And yet, because e are individuals, we are compelled by our very nature seek the law and to find the life for ourselves; for, s Paul wrote, "If there had been a law given which ɔuld make alive, verily righteousness would have been the law." To desire a more comprehensive experiıce of good is not selfish in itself; it is each one's ıty to seek both to have and to become more, in order ıat the Whole may express its nature more fully ırough the individual. "Behold, I stand at the door ıd knock." All good, all Truth, all reality, is within ıd behind us, ever seeking to express through us—ıt it can do so only as we let it. God forces nothing pon us. An offer belongs to the giver until it is ɔcepted; God's gifts to us are not ours until we welɔme them and receive them voluntarily.

GOD, the infinite creative Spirit, creates by knowing Himself to be His manifestation. The universal hole, with everything that exists within it, is God

manifest—and yet God is greater than His creat
because He is not limited by it. Since there is nau
but God, all that exists is a part of God, and the p
ess of its creation must be simply God's infinite s
knowingness. And the law of man's being must be
unto the law of God's being, for we are made in
image and likeness; it must be a law of indivi
self-knowingness. He who has a complete knowle
of his own nature knows that the kingdom of hea
is truly within himself. When we know more conc
ing life and when we know ourselves to be that
then we shall consciously experience a greater deg
of all the things that comprise life. The law
man's being is a law of knowledge and of realizat
"Know the truth, and the truth shall make you fr
All the attributes of the one life, all the gifts of Go
health, happiness, abundance, harmony, stren
peace, and joy—all exist in infinite measure where
we may be. But they require our recognition of t
presence, our acceptance of the gifts, before they
enter our conscious experience.

THE LAW of your being is the law that requ
your realization of the present existence of
quality or thing before it is revealed to your phys
senses. Whatever exists is omnipresent, for everyth
exists in God and God is everywhere. If you seek
realize in experience anything that is not in harm
with your highest conception of life, of Truth, of r
ity, and of good, you will bring upon yourself unh
piness and misery, for you thereby have transgres
the law. The law may bring you that which you h
desired, but the fulfillment of your desire may be
companied by conditions that you do not desire
which, in fact, you have probably not anticipated.

The only correct way to use the law—and it sh
be kept in mind that you are using the law every
ment of the day—is to seek only those qualities
conditions that are in harmony with your highest

anding of Truth. Desire only the best for every cast all selfish motives from your mind; keep as ndamental purpose of your life the attainment of scious realization and experience of reality as God know it. Do these things and you will find that w of your being, the law of realization and belief, e law of perfect freedom and happiness. Tear your eyes the veil of misunderstanding and of self- ss that has kept you from perceiving the glori- ife that is yours; let only that which God has d within you be expressed through you. Follow isdom expressed by the writer of Proverbs:

mit thy works unto Jehovah, and thy thoughts hall be established."

ll thy ways acknowledge him, and he will direct hy paths."

ek to align every motive, every thought, every and desire, with those that you feel must have present in Jesus, and you will find that He spoke when He said, "He that believeth on me . . . the that I do shall he do also; and greater *works* these shall he do."

CE you have gained a glimpse of the perfect law f Being, you are no longer the victim of chance ircumstance. Your life becomes one with the aneous life of Spirit, and you possess its spontane- d freedom of thought and action in unlimited de- Awake to a realization of your true nature and ill find that, simply because you are divinely en- d with free will and choice, you are not subject race belief in the necessity of evil, to changing ions, to heredity, or to environment. No thing, ndition, no circumstance, and no power can exert nfluence over you except as you allow it to do so. re greater than anything that you will ever con- you are a perfect spiritual being, subject only to w of perfect life. Know this, and you will be as "free from the law of sin and of death."

SUNDAY LESSON

These lessons point out the symbology of the B and interpret it according to the Unity teaching. interpretation may puzzle, possibly startle, a new dent, but we believe that a thorough study of the U Sunday lessons will amply repay any student. St with an open mind, and Truth itself will convince Our Bible text is taken from the American Stand Edition of the Revised Bible, copyright 1901 by Tho Nelson & Sons, and is used by permission

LESSON 5, NOVEMBER 2, 1930.

Unity Subject—*Faith Established in the Ch*

International Subject—*Simon Peter: From We to Strength.*—Mark 8:27-29; Luke 22:31-3 John 18:25-27; 21:15-17.

27. And Jesus went forth, and his disciples, into lages of Cæsarea Philippi: and on the way he asked ciples, saying unto them, Who do men say that I a

28. And they told him, saying, John the Bapti others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that Peter answereth and saith unto him, Thou art the

31. Simon, Simon, behold, Satan asked to have y he might sift you as wheat:

32. But I made supplication for thee, that thy fa not: and do thou, when once thou hast turned again lish thy brethren.

33. And he said unto him, Lord, with thee I am r go both to prison and to death.

34. And he said, I tell thee, Peter, the cock sh crow this day, until thou shalt thrice deny that thou k me.

25. Now Simon Peter was standing and warmi

They said therefore unto him, Art thou also *one* of disciples? He denied, and said, I am not.
26. One of the servants of the high priest, being a kins- of him whose ear Peter cut off, saith, Did not I see thee he garden with him?
27. Peter therefore denied again: and straightway the crew.
15. So when they had broken their fast, Jesus saith to on Peter, Simon, *son* of John, lovest thou me more than e? He saith unto him, Yea, Lord; thou knowest that ve thee. He saith unto him, Feed my lambs.
16. He saith to him again a second time, Simon, *son* of n, lovest thou me? He saith unto him, Yea, Lord; thou west that I love thee. He saith unto him, Tend my p.
17. He saith unto him the third time, Simon, *son* of n, lovest thou me? Peter was grieved because he said him the third time, Lovest thou me? And he said unto , Lord, thou knowest all things; thou knowest that I thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT—*Now when they beheld the boldness Peter and John, and had perceived that they were earned and ignorant men, they marvelled; and they k knowledge of them, that they had been with Jesus.* Acts 4:13.

SILENT PRAYER—*By exalted spiritual thought I am nsformed and transfigured into the image of divine fection.*

When the spiritual I AM (Jesus comes into the con- usness of power and dominion (Cæsarea Philippi), question arises, "Who am I in this faculty?" In h faculty that the spiritual consciousness enters it es on a different character, corresponding to the ictions of that faculty. This is as it seems to the er man only; in Spirit it retains its distinctive char- er as the pure thought or Son of God—I AM. In body, power, dominion, mastery, center in the pat, with a reserve force at the base of the brain, or dulla. When man feels himself master, his voice is ong and resonant, but when fear, doubt, and inef-

ficiency are in evidence the voice is weak and hi

From the viewpoint of personality, man has pl many parts, and when he shows his supreme ma in spiritual power the outer thoughts think that the reincarnation of some great personage of the as Great personages of the past, however, are like clothes that a man has worn; they are past history of service, and a deeper insight must be evolved be man can see himself as he really is. Spiritual disc ment is called the eye of faith, and is typified by P It discerns the fact that spiritual man is Christ, Son, or thought, of the living God. This is the truth, and it is the rock foundation of the real c acter of man.

The meaning of Simon is "favorable heari Faith, or belief, "*cometh* of hearing, and hearin the word of Christ." The faith that comes from o instruction alone is not strong, tried conviction. F that is based on what one has heard may at time gifted with true discernment, but it cannot be wavering and constant until it has been put to the of experience. The convictions that man forms a hearing what impresses him as true must be sifte fore he can be sure that they are founded on the of Truth.

Tests are not always pleasant. Man naturally fers to leave well enough alone, to hold to the cree his father and mother, and, if at any time that c should not prove applicable or adequate to his ne to meet these needs as best he can in material w

Such dodging of the issue is not satisfying to man whose mind has been touched by the fire of Sp He prefers to sift every belief, every statement, by ting it to the supreme test. If he can be as good a word, he gains proof that his faith is based on rea Peter's avowal of readiness to face prison and d with his Lord was tried out immediately. He given the opportunity to do both, and he found hi equal to neither. Peter's faith had its foundation in

nal love and adoration for Jesus Christ. Before is faith could be made sure, Peter had to gain a con-pt of the Christ principle and a love of the ideal.

Three times Simon Peter was asked by Jesus, "Lov-st thou me?" Peter's spiritual advancement hinged n the question of love; the test of love rests on its erviceability. It is evident that Jesus was trying to ach Peter that if he loved truly he would serve.

Faith must be established in love of the ideal and ust work by love. Every faculty of man must be es-blished in love and must work through love, in order o realize perfect harmony and good. Faith that is es-blished in love and that works through love will re-ain steadfast at all times, under all circumstances; will be a sustaining power in every hour of need.

In John 21:18 Jesus explains further what He eant by His questioning. Faith (Peter), when it rst begins to awaken to the Christ ideal, sees the un-mited possibilities that are presented in this new fe; it realizes that it can bring into manifestation nything that it may desire. In its more mature state realizes the necessity for giving service in a uni-ersal sense. The giving up of self (with the conse-uent working from a universal standpoint) is the eath whereby we are to glorify God.

QUESTIONS

1. What effect has the conviction of power and ominion on the voice of man.

2. What is the rock foundation of real character?

3. What is the meaning of Simon? How can faith hat is based on the testimony of another become the olid rock of true conviction?

4. What is the supreme test of faith?

5. What quality is necessary to give stability and nduring power to faith?

Lesson 6, November 9, 1930.

Unity Subject—*True Understanding.*

International Subject—*Thomas, the Honest Doubter*—John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.

14. Then Jesus therefore said unto them plainly, La
arus is dead.

15. And I am glad for your sakes that I was not ther
to the intent ye may believe; nevertheless let us go unto hi

16. Thomas therefore, who is called Didymus, said un
his fellow disciples, Let us also go, that we may die wi
him.

5 Thomas saith unto him, Lord, we know not whith
thou goest, how know we the way?

6. Jesus saith unto him, I am the way, and the truth
and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Fath
also: from henceforth ye know him, and have seen him

8. Philip saith unto him, Lord, show us the Father, an
it sufficeth us.

24. But Thomas, one of the twelve, called Didymus, w
not with them when Jesus came.

25. The other disciples therefore said unto him, W
have seen the Lord. But he said unto them, Except I sh
see in his hands the print of the nails, and put my fing
into his side, I will not believe.

26. And after eight days again his disciples were with
and Thomas with them. Jesus cometh, the doors bei
shut, and stood in the midst, and said, Peace *be* unto y

27. Then saith he to Thomas, Reach hither thy fing
and see my hands; and reach *hither* thy hand, and put it in
my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord a
my God.

29. Jesus saith unto him, Because thou hast seen m
thou hast believed: blessed *are* they that have not seen, a
yet have believed.

1. After these things Jesus manifested himself ag
to the disciples at the sea of Tiberias; and he manifest
himself on this wise.

2. There were together Simon Peter, and Thomas cal

dymus, and Nathanael of Cana in Galilee, and the *sons* Zebedee, and two other of his disciples.

GOLDEN TEXT—*Thomas answered and said unto m, My Lord and my God.*—John 20:28.

SILENT PRAYER—*In understanding and in faith I idly accept the truth that Christ is now risen in me.*

The meaning of Lazarus is "God is helper." Meta-ysically, the name may be interpreted as the spiritual rength that comes to man through his recognition of d as his supporting, sustaining power. When man ils to recognize God as the origin and support of his e, spiritual understanding becomes weak in him and sinks into materiality. To all intents, he is dead to e truth of his own being.

Out of a torpid condition of soul like that described, e I AM (Jesus) calls forth the living spirit of the rist, and reawakens by one word the consciousness true understanding in man and the quickened per-ption of his faculties.

Many people have periodic lapses from faith. The aterialist explains these lapses by saying that every cess of faith must be counterbalanced by a return to nest doubt, if man is to remain normal and human. ie only justification of honest doubt is given by Jesus today's lesson: "I am glad for your sakes that I was t there, to the intent ye may believe." Honest doubt kes a backward step, to make sure of its foothold be-re springing forward to higher ground. Only the rist consciousness can make clear the landing stage Spirit to one whose mind is trained in materialistic bits of thinking.

Thomas means "twins." Spiritually considered, omas is understanding, whose twin is Matthew, the ll. The twin of Thomas is never mentioned in the riptures; his identity, Matthew, is spiritually per-ived as the coördinating faculty.

Intellectual understanding assures us of the truth our sense impressions. It says, "Seeing is believ-

ing." According to this dictum, if we should see, wr ten on a blackboard, "Two plus two equals six," should be called on to accept as true a contradiction the principle of mathematics.

Reason tells us that, when the soul quits the bod life is extinct and cannot be restored. If we ha deeply loved one who dies, reason barricades the ga way of hope with the timeworn adage, "I shall go him, but he will not return to me." The true und standing of the Christ mind says plainly, "Lazarus dead. . . . nevertheless let us go unto him." other words, there is no absence of omnipresent l anywhere, and "he that believeth on me [the Chr life], though he die, yet shall he live." The resurre ing power is a principle that can be called into acti here and now; it is not a state to be attained aft physical death.

Jesus talked directly from the I AM standpoint f now knowing and being: "And whither I go, ye kn the way." But Thomas, standing for reason functi ing in the realm of sense, cried out: "Lord, we kn not whither thou goest; how know we the way?" Su seeking is but sense consciousness demanding that t unlimited status of Spirit be reduced to the limitati of reason. Jesus answers: "I am the way, and t truth, and the life: no one cometh unto the Father, b by me." The I AM in man, the center of attention, t identity, the simple I, is the open door into the ki dom of God. Whoever has thought much about t mighty power of his own "I," who has centered his tention on the majestic "me" within his own being, h found the way to the Father. "From henceforth e know him, and have seen him."

But Philip (the power of the word) says: "Lo show us the Father." This faculty must, by an knowledgment that the word of the I AM spok through it is not of the mortal, but is of God, be rai to realization of the omnipresence of Spirit. "

words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

Spiritual understanding does not precede faith, love, and the other faculties that are quickened in man when he enters into the Christ consciousness. Faith must be active, love and zeal must seek the way of Truth, the strength and power of the mind must be fired by imagination working in divine order, judgment must be exercised in the renunciation of personal desires; all the faculties of man must be quickened into living, expectant attention before understanding can grasp the nature of man's true identity. "What I do thou knowest not now; but thou shalt understand hereafter." So, Thomas "was not with them when Jesus came."

Faith may turn toward God, and the love of the soul may cause man to yearn for the things of Spirit, but reason may refuse to accept the testimony of man's other faculties to the fact that life is omnipresent and that man, in his true identity, can master and direct its current in himself.

After Thomas was shown the evidence, he believed. After outer reason sees the works of the I AM, by means of faith and the word, it accepts Truth. But there is a quicker way to grow in faith and in spiritual understanding, a way that has nothing to do with intellectual reasoning and unbelief. Jesus said, "Blessed *are* they that have not seen, and *yet* have believed."

We may receive spiritual inspiration from within. We may, by prayer and by meditation on words of Truth in the silence, so open our consciousness to the inner divine presence that the necessary understanding, assurance, and realization of omnipresent life, light, love, and power may be given us to enable us to bring forth in our own life the good results that we wish to see manifest. This is much better than waiting to see the demonstrations of others before believing and before attempting to bring forth demonstrations of our own.

When the I AM has demonstrated its mastery and control of the life principle and has resurrected the body into newness of life, understanding is united with faith, love, and the other faculties of man in a new spiritual insight into things (sea of Tiberias). Every phase of life gains new and deeper meaning, and doubt is seen to have been but the immature viewpoint of the natural man. The doubter is never an atheist; the only atheist is the indifferent person, who feels no interest in the subject of spiritual values. He who doubts is often sincerely seeking Truth, but with blindfolded eyes and fumbling hands. When the touch of the Christ mind loosens the restrictions of sense, understanding grows clear.

QUESTIONS

1. What is the meaning of "Lazarus"? Explain its application to individual life.

2. Is there any justification for doubt?

3. What is the negative, or materialistic, phase of understanding? Give examples of its action in the mind.

4. What is the meaning to you of the statement, "He that believeth on me, though he die, yet shall he live"?

5. What is the true way of life?

6. In what relative order are the phases of spiritual understanding made active in man's mind?

LESSON 7, NOVEMBER 16, 1930.

Unity Subject—*The Power of Conviction.*

International Subject—*The Believing Centurion, a Gentile Whose Faith Jesus Commended.*
—Matt. 8:5-13.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the servant was healed in that hour.

GOLDEN TEXT—*And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.*—Luke 13:29.

SILENT PRAYER—*All my thoughts are under the authority of the Christ mind.*

The central point in today's lesson is the truth of spiritual man's dominion over disease and death. The foundation of this dominion is faith.

Capernaum means "covering of compassion." The reference is to an inner conviction of the abiding compassion and restoring power of Being. When one enters this compassionate state of consciousness a healing virtue pours out of the soul and transforms all discord to harmony. Great soul compassion and a yearning to help humanity out of its errors make the so-called natural healer.

Capernaum means also "covering of repentance." In this sense the word indicates a cleansing of the mind, both conscious and subconscious. In the repentant attitude the individual is ready to change his

mind. The man who repents, after having lived in the outer realms of consciousness where materiality reigns comes to realize the existence of the higher realm of spiritual truth.

The centurion in this lesson represents the will, whose servant, the body, is sick. The will calls on the higher law, the Christ, and asks that the Christ word may go forth with the same imperative command that the human will is in the habit of exercising in its control of the organism, or its "soldiers."

When man's will is inspired by faith in the power of spiritual law, unlimited possibilities are open to him. He perceives that by potent words of Truth he can send out his thought substance into any avenue or field that he wishes to contact, and can make manifest there the reality of his concept. All the thoughts of man's mind can be endowed, through his faith, with true substance. "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Not only the religious convictions of man are worthy of substantial recognition in his life; every phase of his thought is to be subject to the divine law and must be brought into harmony with Truth.

There are many religious thoughts and opinions that are not worthy of perpetual recognition or acceptance. The concept of God as a personal being, with a form and a character similar to those of an exalted human being, is a fallacy that is fast passing into oblivion. The omnipresence of Mind is seen to be the foundation of the universe, the intelligent entity in which all life dwells, out of which its every manifestation stands forth. The "sons of the kingdom"—the limited beliefs and theories about the nature and extent of Spirit—are but the concepts of man's partial understanding. Although man may cling, in his affections, to the faith of his fathers, his new understanding of Truth reveals their timeworn faith in all its inadequacy. Man, if he would be loyal to his highest vision,

ıst cast out of his mind every lingering superstition left-over religious belief. "There shall be the weepg and the gnashing of teeth." If man would ogress in the realm of Spirit as he has progressed in e kingdom of the intellect, he must adopt the same titude of fearless reliance on law that the scientist es in his research work. He must "advance and adnce on Chaos and the Dark," and so win through to ght.

We know that Jesus worked under laws that are iversal, laws that are as unfailingly operative today they were when He used them. In the business of dering our daily interests and of regulating our outer fairs, we have formed the habit of thinking and actg from the viewpoint of the intellect. We rely on its rceptions, rather than on our intuitive judgment. ıe centurion's authority proceeded from the intellect, ıich is not imbued with spiritual power. The word oken by Jesus emanated from Spirit. One is material thority, confined to the realm of forms, and the other spiritual authority, which directs and controls all oughts.

The centurion's faith caused Jesus to send forth His aling power. The centurion perceived that Jesus d mastered a higher law, which did His bidding in e same unfailing way that soldiers followed in executg the commands of their superior officer. The inlect, through its expectancy of power on a higher ane, will call the higher into action. This law of mind tion can be proved by any one who cares to put it to e test. Heat waves, prolonged periods of drought, ilures of crops, all can be averted by the command of ith to the elements. The forces of nature have too ıg been classified as "acts of God," and reckoned yond the zone of man's directive power. When man ıs enjoined to "replenish the earth, and subdue it," e control of the elements through which replenishing d subduing are, in large measure, accomplished was ven into his keeping.

The problems of irrigation and of flood-control w cease to occupy the time and thought of our scientis and engineers when man has once entered into h dominion over his life and his world. The vast s searches in the fields of surgery and therapeutics t have been extended more and more in our day will b found unnecessary when man recognizes and uses t swift and powerful word of Spirit in the readjustm and healing of physical conditions.

When faith is rooted deeply and firmly in mi even the speaking of the word is not always essenti Jesus did not speak a word of healing in His conver tion with the centurion. His promise, "I will come a heal him," was followed by the words, "Go thy way; thou hast believed, *so* be it done unto thee." The deg of faith gauges the receptivity of man to the influx spiritual life and power. The unwavering convict of the mind that turns toward God brings into ma festation the goal of the mind's desire.

QUESTIONS

1. What is the central point in this lesson?
2. What is the meaning of Capernaum? Ap this meaning to the inner plane of man's being.
3. What does the centurion represent? What servant?
4. Explain the nature of the laws under wh Jesus did His mighty works of healing.
5. What determines the capacity of man to rece the gifts of Spirit?

LESSON 8, NOVEMBER 23, 1930.

Unity Subject—*The Value of Eternal Life.*

International Subject—*The Rich Young Ruler: Ref ing a Life of Sacrificial Service.*—Mark 10:17-27.

17. And as he was going forth into the way, there one to him, and kneeled to him, and asked him, Good Teach what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? ne is good save one, *even* God.
19. Thou knowest the commandments, Do not kill, Do commit adultery. Do not steal, Do not bear false wit-ss, Do not defraud, Honor thy father and mother.
20. And he said unto him, Teacher, all these things have bserved from my youth.
21. And Jesus looking upon him loved him, and said unto n, One thing thou lackest: go, sell whatsoever thou hast, d give to the poor, and thou shalt have treasure in heaven: d come, follow me.
22. But his countenance fell at the saying, and he went ay sorrowful: for he was one that had great possessions.
23. And Jesus looked round about, and saith unto his ciples, How hardly shall they that have riches enter into e kingdom of God!
24. And the disciples were amazed at his words. But sus answereth again, and saith unto them, Children, how rd is it for them that trust in riches to enter into the ngdom of God!
25. It is easier for a camel to go through a needle's eye, an for a rich man to enter into the kingdom of God.
26. And they were astonished exceedingly, saying unto n, Then who can be saved?
27. Jesus looking upon them saith, With men it is im-ssible, but not with God: for all things are possible with d.

GOLDEN TEXT—*And he said unto all, If any man uld come after me, let him deny himself, and take up s cross daily, and follow me.*—Luke 9:23.

SILENT PRAYER—*I give up personal desires and ibitions, to follow the perfect standard of the Christ e.*

The title of this lesson, at a cursory glance, seems a snomer. Value and price are relative terms, with hich the absolute, the perfect, has nothing to do. ernal life is infinite, and no value, in a sense, can be aced on it. But to receive "the fulness of the God-ad bodily," to which man is heir through the Christ nsciousness, room must first be made for it.

The law of physics that "two bodies cannot occ the same space at the same time" has its parallel in realm of mind. Man cannot realize or enter into life of the Christ mind while he is absorbed in mate interests or the pursuit of personal ambitions. Th must be a clearing out of the mind, a refocusing of tention on the ideal of divine perfection, before we enter into the impersonal life of Christ, and know limitless possibilities.

Jesus pointed out the way of Truth and dem strated its power. The keynote of His teaching "God is spirit: and they that worship him must w ship him in spirit and truth." He reiterated by par and precept the necessity of having spiritual un standing, and described the power that accompanie Yet He denounced the intellectual Pharisees and scr who studied the Scriptures in the letter and tru much in the traditions of men. Jesus considered s itual understanding to be of more importance t great riches, piety, and careful observance of the m law. It is important, then, that we strive to quic Spirit into action in our daily life.

We can afford to make any sacrifice to bring ab the development of spiritual understanding. The young man, who had been a strict observer of the as laid down by Moses, was told to "sell whatsoe thou hast, and give to the poor . . . and come, low me."

The rich young man symbolizes personality; sonality is that in us which values the things of f and shape. Selfishness attaches personality to things of sense, while unselfishness liberates it.

Personality is ambitious for eternal life, and str to attain it without sacrificing the selfish attachm to things of sense.

Personality does not know the real good.

Personality follows the letter of the comm ments, and is commended; but there is one lack

give up its belief in the supreme value of earthly sions.

rsonality is disappointed because it cannot re- s belief in the supreme value of earthly posses- and, at the same time, have consciousness of tal things.

s possible, but rare, for one to have large posses- nd yet be able to enter the consciousness of eter- e. The necessary condition to such entrance is a ct between the rich man and his Creator as to sposition of the riches. If a rich man covenants od to give all his possessions to the furtherance good, dedicating everything to that end and mak- mself a steward of the Father, his wealth is no his entry into the kingdom.

ve of material riches, however, forms but one r to eternal life. Personality values other things s mere wealth. The terms, "pleasing personal- "a forceful speaker," "a compelling personal- 'a captivating person," tend to arouse personal The pride of personality in itself must be l daily by those who would overcome this handi- eternal life. "It is the spirit that giveth life." who overhears himself described as a forceful er should give thanks to the infinite Spirit of life s expression of power through himself. In this ersonality is done away with, and the progress individual is not hindered by self-exaltation.

ery mental quality may be hampered in its true pment by the claims of personality. The innate m of the mind may be almost completely offset, estopped, by pride in intellectual accomplish- . In this way a man of brilliant intellect may ort of the well-rounded life. He may even be- arbitrary and dictatorial to the point of one- ess. True wisdom recognizes God as the final rity in all research, the one indisputable Truth heds light on every human problem.

e mental quality of faith can be robbed of its

effectiveness by dilution with the personal eleme
man may say that he loves his parents, and th
faith of his good old mother and father is good
for him. Faith works through love, but throu
of God, not through personal love of His m
creatures. "Whosoever shall do the will of my
who is in heaven, he is my brother, and siste
mother."

No other quality of the soul has wrough
havoc in man's life than has the love that ha
made subject to personality. Before man ca
into eternal life, the love of man's soul must b
from the myriad claims of the personal. "Love
of God, and cannot rest but in God, above all
things." Eternal life is the triumph of the imp
ideal over the limited concept of personality.
dividual who is bound by a human, or person
can become free by affirming: "I am Spirit, a
love is for the impersonal perfection of Spirit."

QUESTIONS

1. What is the first essential act to be per
by the one who seeks to know eternal life?
2. What is the keynote of Jesus' teaching?
3. What does the rich young man symbolize
did he fail to enter the kingdom of God?
4. What are some of the barriers, asid
riches, that personality builds across the gate
eternal life?

LESSON 9, NOVEMBER 30, 1930.

Unity Subject—*Littleness Transformed*

International Subject—*Zacchæus the Publican,
ness Man Converted.*—Luke 19:1-10.

1. And he entered and was passing through Jeri
2. And behold, a man called by name Zaccha
he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; a
not for the crowd, because he was little of stature.

And he ran on before, and climbed up into a sycomore
see him: for he was to pass that way.
And when Jesus came to the place, he looked up, and
nto him, Zacchæus, make haste, and come down; for
I must abide at thy house.
And he made haste, and came down, and received him
y.
And when they saw it, they all murmured, saying, He
e in to lodge with a man that is a sinner.
And Zacchæus stood, and said unto the Lord, Behold,
he half of my goods I give to the poor; and if I have
fully exacted aught of any man, I restore fourfold.
And Jesus said unto him, To-day is salvation come to
ouse, forasmuch as he also is a son of Abraham.
For the Son of man came to seek and to save that
was lost.

OLDEN TEXT—*The Son of man came to seek and to
hat which was lost.*—Luke 19:10.

LENT PRAYER—*The justice and the righteousness
ine law are now active in all my affairs, and I
peace.*

ie illuminated I AM is a great leveler of thoughts.
the low thoughts are raised up and the high
hts are brought down into practical application in
day affairs.

its passage through the realm of reflected
ht (Jericho), the I AM calls forth the element of
unselfishness out of what the world brands with
amp of avarice. Zacchæus means "pure," and he
ittle of stature. The unselfishness of his nature
dwarfed and distorted by habitual disregard of
ights of others and by the manipulation of his
g for his own profit, regardless of the necessities
ose with whom he dealt. The pure unselfishness
e personal man is exceedingly slight.

acchæus represents conservation that has degen-
d into avarice. Conservation, in the mind of the
nal man, rests on a false foundation. The "syco-

more" tree here referred to is the fig-mulberry, produces imitation figs of no value.

False standards are usually fixed by the worl are reflected into the consciousness of the race fro generation to another. The common-law m "*Caveat emptor*" (Let the buyer beware), is a stance of a false standard which, in former time elevated into the dignity of law and was adopted tradesmen of those days in justification of sharp ness methods. Such methods made the small bu man. Big business is founded on the saner foun of guaranty of both quality and title by the sel the purchaser. However, the influence of the do of "*Caveat emptor*" has not yet been erased en from the minds of men. In sales of land, the purc still buys at his own risk, unless he is able to pro existence of fraud or a prior contract in regard title. Until a clear understanding of the law of j and righteousness is established in the mind, th sonal man, on whom our present-day civilizati part, still rests, is content to accept without ove question the well-established standards of action world.

When the I AM perception of righteousnes justice lodges in the mind, avarice at once comes from its high position and receives with joy th status of Being. Judged by worldly stan Zaccheus was "a publican" and "a sinner," and Jesus went into his house, "they all murmured."

No one really believes, offhand, that avarice ha connection with unselfishness. The suggestion is plausible as to convey the impression of a sensa or catchword phrase. Nevertheless, there is tru the assertion that a connection exists between thes radically opposite qualities.

The recognition of good as the central substa every thought proves the law. Justice is the about which avarice accumulates. The mortal o sonal man starts in with the thought of getting

it is justly his own. The mind grows by that on ch it feeds, and, when the thought is centered on umulation of material things, the personal man s sight of justice, which is an intangible principle, adopts methods that bring him under condemna-n. When the I AM, or true identity of man, calls to attention the inner substance of goodness and th, man's innate sense of justice reawakens and he eady to give more than he has wrongfully exacted. e extortioner is transformed into the philanthropist; rice is turned to unselfishness.

The I AM puts its seal of approval on this trans-mation, or reconversion. "Today is salvation come this house, forasmuch as he also is a son of Abra-n." Through faith in inherent justice, the man who s fallen into unjust thoughts and practices is en-raged to follow again the true way of the Christ nd, to live the Christ life. In this effort he is up-d and aided by the enthusiasm of the Christ ideal: stice and righteousness are still possible to him. He ound by no irrevocable law of sin, for sin is but the sence of law in consciousness. "The Son of man ne to seek and to save that which was lost."

What is lost to mind can be recalled through con-ntration of attention on associated ideas. This well-own rule of psychology has been proved by every one o has tried to speak a name or a fact that a moment fore was "on the tip of the tongue," but that has ddenly escaped the conscious mind. A few moments' ncentration, followed by relaxed attention, brings the uant word or fact again to the surface.

"That which was lost" is never lost utterly, for the ighty principle of justice and righteousness is omni-esent. God always is.

"That which was lost" of right feelings, of unselfish otives, can be restored likewise by fixing the full pur-se of the heart on the perfection of the Christ.

"The law of Jehovah is perfect,
restoring the soul."

The recognition of God as the unfailing, the chan less, law of life brings peace. Of law in this id sense, Hooker wrote:

"Her seat is the bosom of God, and her voice t harmony of the world; all things in heaven and ea do her homage; the very least as feeling her care, a the greatest as not exempted from her power."

The smallest thought of man, if only it be pur unselfish, is, in some degree, a recognized official, executive, of the law of God.

QUESTIONS

1. What is the work of the I AM in the realm reflected thought?

2. What is the meaning of Zacchæus? What d he represent in the lesson?

3. Give an example of a false standard that was vested with the authority of law.

4. About what center does avarice accumulat Explain how it happens that man may grow unj after he has started out with the idea of justice in mi

5. Why is it possible to be saved from sin? which side does law operate?

6. What brings true peace to man?

SEVEN RULES FOR HAPPINESS

By Blanche Marie Peters

Use the Golden Rule always; nothing else pays.

Get the habit of counting your blessings.

Do not try to change others; be a shining example.

Recognize the divine spark in each person, and respect him accordingly.

Don't hold a grudge; forgive everybody, not forgetting yourself.

Be calm; do not let anything get on your nerves.

Find your real work by looking within to the Source of all wisdom.

Charles Fillmore

Greets You This Christmas with a New Book

THE TWELVE POWERS OF MAN

This new book, *The Twelve Powers of Man,* is the result of many years of study and meditation. It explains that each of us has twelve God-given powers and that each power controls a certain function in our soul and body. Widespread interest in this subject has grown from the "Faculty Unfoldment" articles that appeared in *Unity.* These articles now form this book.

Look over your Christmas list now and send in your order for *The Twelve Powers of Man.* It will be ready for distribution December 1. Cloth bound. Price $1.

Twelve Wonderful Lessons

THE season is drawing near when you will be remembering family, friends, and acquaintances with some token of affection. Perhaps you are already wondering what to give?

What better gift could be offered on the birthday of the Christ than something that would mean a new birth to the soul; something that would bring an awakening to a new and more abundant life? Such a gift is *Lessons in Truth,* by H. Emilie Cady.

Lessons in Truth has proved to be the magic key by which countless numbers have opened the door to a new life, transforming their own world, and radiating hope and joy to others.

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Greeting Cards

AUTUMN brings frost and a hint that winter is approaching. Winter! Christmas! Gifts! Greeting cards! One word suggests another, and all remind us that it is time to prepare for the coming holidays.

Speaking of greeting cards, we want to tell you about our 1930 offer. Our cards are all new, and they will be sold only in box assortments. There will be fifteen cards in a box, no two alike.

Two factors enter into the selection of Christmas cards: the attractiveness of their appearance, and the character of their greetings. Unity Christmas cards meet your needs in a happy combination of wording and design. They were selected for their artistic quality, and the greetings, written by Unity workers, are both pleasing and appropriate.

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Unity's books for children are entertaining and instructive, and they teach life's lessons in an impressive way. Make your selections from the following list:

For the Younger Ones

LITTLE SUSIE SLEEP EARS 7
A little girl trains her ears to be alert

WHITE STOCKINGS 75
Three stories with a hidden lesson in ea

LOVE'S ROSES 25
A story in which thoughts bloom as flowe

WEE WISDOM $1.50
A monthly magazine for children

For the Juniors

AUNT JOY'S NATURE TALKS 7
Tells of God's good gifts to His children

WEE WISDOM'S WAY 75
How Truth made over the Day family

TREASURE BOX 5
Two maidens are richly rewarded by a pri

YOUTH $1.50
A monthly Truth magazine of fiction

When in Doubt, Give Books!

Books make acceptable Christmas gifts, and Unity books in particular, because every book that Unity publishes meets some need of a human heart. Four popular books are listed below:

Remember

by Lowell Fillmore

Remember presents Truth in such an understanding way, and the author has put so much joy into his message, that this book is a real inspiration. It is ready with a happy solution for many a problem that comes up in daily life. Cloth-bound; price $1.

The Sunlit Way

by Ernest C. Wilson

Have you a friend who needs a new outlook on life, a new grip on himself? *The Sunlit Way* will meet his needs. This book fairly radiates love, joy, and peace, for it teaches the way of Truth, the Christ way of living. A cloth-bound book, price $1.

Heal Thyself

by Ruthanna Schenck

This book has a message for every one who is discouraged, who is not in harmony with life. Its lessons are simple and easily mastered, and they help one to find health both in mind and in body. Each lesson is followed by a prayer for healing. In cloth binding; price $1.

Be Ye Prospered

by Ruthanna Schenck

Be Ye Prospered teaches in a clear and practical way how to contact God's unfailing law of good and enjoy its benefits. This book directs its readers to seek God, who is the source of all supply. It is bound in cloth, and the price is $1.

Twelve Times One

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Unity Daily Word

Unity Daily Word, published monthly, helps one to form the habit of daily meditation and prayer. It consists of lessons, one for each day in the month, with thoughts to be held in meditation. It also contains inspiring articles and poems. You will want to send some friend this little messenger of Truth. Price $1.50 a year.

Unity

A Magazine Devoted to Christian Healing.

Unity magazine, edited by Charles and Myrtle Fillmore, teaches the way of true living—the attainment of health, happiness, and prosperity. It awakens in man the consciousness of his real relationship to God. Add to some one's happiness this Christmas by sending him *Unity* magazine for a year. Subscription price, $1.50.

Wee Wisdom

All phases of child interest are covered in *Wee Wisdom* magazine. It contains stories, verses, woodcraft, needlecraft, puzzle pages, and bright pictures, all embodying the idea of teaching children right principles. Give some child *Wee Wisdom* this Christmas, and bring him joy and lasting good. A year's subscription, $1.50.

BOOKS

at Are You?

Your real self is not the self that you see when you look into a mirror. The real "you" is hidden away from every eye but God's. Imelda O. Shanklin believes that every person should seek his true identity. She has written this book to help you to find yourself. Perhaps you have a friend who is seeking a better understanding of himself and his relationship to God. Give him this book. Price $1.

ristian Healing

Although man may not be fully aware of the fact, he is one with God, made in His image and likeness; therefore he shares the perfection of God. To be one with God is to have health, or wholeness of spirit, soul, and body. *Christian Healing*, by Charles Fillmore, helps you to come into the fullness of spiritual consciousness. This book will bring joy to some one who is seeking God. A cloth-bound book, price $1.

scellaneous Writings

"*Miscellaneous Writings* has brought me real comfort and encouragement. It throws light on matters that have long puzzled me." This comment by a reader reveals the character of *Miscellaneous Writings*, by H. Emilie Cady. Each chapter of the book is complete in itself, and deals understandingly with some vital problem in Truth. An ideal gift for one who is seeking spiritual gifts. Bound in cloth; price $1.

A Gift for Mother

The health of the family depends to a g extent upon "Mother's" knowledge of foods nutrition, and her ability to prepare well-balar meals.

The Science of Food and Cookery, by H Anderson, is a guide to good health. With practical recipes for vegetarian cookery, teaches the values of foods, how to plan me and gives also a course of lessons in cooking.

A reliable cookbook, attractively bound, m a highly prized gift. This cookbook, in wash cover, sells for $2.50.

Mottoes

An atheist once placed upon his wall a bearing these words: "God is Nowhere." child, looking up at the motto, read aloud, " is Now Here." In a flash the atheist was pressed with the truth of the child's words. spiritual thought embodied in a motto is an strument of power. Unity offers the follow mottoes, beautiful in thought and design, tractively framed. Choose from this list:

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JILDING A BETTER WORLD

"You cannot build a better world by using hate, discord, condemnation, fear, or doubt. A better world and a godly world can be constructed only with harmonious, loving, courageous, forgiving, and believing thoughts, words, and deeds. When you build a better world in your mind you will find a better world about you."

These words occurred in Lowell Fillmore's article, "Things to Be Remembered," in a recent issue of *Weekly Unity*. "Building a better world" is in reality the policy of *Weekly Unity*. Working toward that goal,

WEEKLY UNITY offers

Articles by outstanding teachers of Truth
"Some One Prayed," instances of answered prayer
"Things to Be Remembered," Lowell Fillmore's weekly article
A vegetarian page to promote health
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Review of current news of a religious nature
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SILENCE

In the mystery of the morning,
Of the hour before the dawn,
Comes a peace upon my spirit,
And within my soul are born
Thoughts of love and gentle kindness,
That throughout the day abide,
Till the evening sun is setting
In a glorious crimson tide.

For 'tis then the ever present
And the all-surrounding good
Seems to bathe my soul in gladness
And to enter every mood;
And there comes the strength of angels
Throbbing through this heart of mine,
And I know the power within me
Is of God, and is divine.

—*Selected.*